

# OUR ENTRY INTO HUNAN



C. W. ALLAN

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OUR ENTRY INTO  
HUNAN





Mr. J. Watson. Mrs. Watson. Rev. W. W. Gibson. Rev. W. H. Pillow. Rev. H. Jowett. Rev. V. Johnson. Rev. J. Webster.



Rev. G. G. Warren. Mrs. Johnson. Rev. W. H. Watson. Mrs. Cooper. Rev. E. C. Cooper. Miss Elsie Watson.

GROUP OF HUMAN WORKERS, 1905.



# OUR ENTRY INTO HUNAN

BY THE REV.

C. WILFRID ALLAN

AUTHOR OF 'CHU AND LO : TWO CHINESE PASTORS'

*WITH TWENTY ILLUSTRATIONS*

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TO  
WILLIAMSON LAMPLOUGH, Esq.,  
TO WHOSE PRAYERFUL AND GENEROUS INTEREST  
MUCH OF THE SUCCESS IN HUNAN  
IS DUE



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## CHAPTER I

### A STRONGHOLD OF HEATHENISM

ONE of the most interesting fields of missionary enterprise is the province of Hunan in Central China. Situated in the heart of the empire, it long held its doors closed to all foreign influence, and the opening of this sealed territory forms a stirring chapter in the history of Christian missions. A year or two ago the name Hunan was almost a synonym for exclusiveness and hostility; to-day it stands for progress, and marks a field of conquest for the ever-victorious armies of the Christ.

Hunan is a province of the Chinese Empire situated south of the Tung Ting Lake, a sheet of water from which it takes its name. The syllable 'hu' means lake,

and 'nan' means south, so that Hunan is the province south of the lake. Its sister province Hupeh also takes its name in this way, 'peh' meaning north, so that Hupeh is the province north of the lake. These two provinces are linked together under the common title of the Liang Hu or the Two Lake Provinces, and also under the title of the Hukuang or the Provinces of the Lake Expanse. Both tracts of territory are under the government of one viceroy living at Wuchang.

Hunan is a land of well-wooded hills and fertile plains, rich in minerals and agricultural produce. It possesses several large rivers, most of which rise on its borders and flow into the Tung Ting Lake, the lake discharging her waters into the great Yangtze River, and thus forming a means of communication several hundreds of miles in length. This province is similar in extent to its sister province Hupeh, its population, however, not being so numerous, probably about twenty millions of people. The appearance of the country gives one an

impression of prosperity and wealth, an impression that is heightened by contrast with the neighbouring provinces. The houses are more substantial, and the public halls and temples are kept in a much better state of repair.

The people of Hunan are a sturdy and independent race, possessing all the strength and also manifesting all the weaknesses of the national character. They are warlike, impetuous, tenacious of purpose; at the same time they are proud, conservative, and disdainful. Their natural energy leads them to abandon the more peaceful pursuits of life, with the result that probably most of the military of the Chinese Empire are Hunanese. Many of the civil offices are also held by these people, their force of character bringing them to the front as the natural leaders of the nation. It is on record that at one time six of the seven viceroys of the Chinese Empire were natives of Hunan.

The people of this province have played an important part in Chinese history, but their real rise and distinction dates from the

time of the Taiping Rebellion, which broke out half a century ago. The leaders of this movement raised the standard of insurrection in the province of Kuang Tung, which lies to the south of Hunan. Increasing in numbers and in power, they swept over the border northwards and marched on Chang Sha, the capital city of Hunan. Here they met with a check. Owing to the energy of a retired official, Tseng Kuo Fan, who roused the spirit of patriotism in his countrymen, Chang Sha held out against the rebels, withstanding an eighty days' siege, which gained for it the title of 'The City of the Iron Gates.' Unsuccessful in their attempts to subdue this stronghold, the rebels poured into Hupeh, and finally made themselves masters of the Yangtze Valley, establishing themselves at Nanking. They were followed by Tseng and his forces, and suffered much at his hands. Although the rebellion was finally crushed by General Gordon, this issue was no doubt hastened by the energy and prowess of the Hunanese soldiers.

The part played in this movement by their

fellow provincials made the people of Hunan more arrogant and boastful than ever. They became less inclined to abide by the dictates of officials, and one of the results has been that they take perhaps a greater responsibility in public life than the people of other provinces. They determined to resist the aggressiveness of the foreigner, contemptuously spurning all Western innovations, and fostering the pride of race to such an extent as to consider themselves the *élite* of creation. This spirit of conservatism was specially manifested with regard to the provincial capital, Chang Sha. This city was to be preserved from the defiling foot of the Western barbarian. On no account must any foreigner be found within its walls. Just as within the walls of Peking there lies the 'forbidden city' of the Tartars, into which no Chinese may enter, so in Hunan there remained a sacred enclosure whose gates were always barred to an alien race.

This attitude of exclusiveness on the part of the Hunanese was no mere passing phase or manifestation of hostility. The temper of

the people made it real and abiding. With dogged persistence they resisted every attempt to break down the barriers of racial pride and prejudice, and every such attempt increased their hate and opposition. Not merely did the Hunanese manifest this hostility in their own provincial territory, but in every part of the empire, wherever they made their home, this same spirit characterized their actions. Officials and people alike determined by the leaven of hate to rouse a ferment of opposition in the minds of their countrymen that should result in the expulsion of the detested intruder.

This attitude was entirely in accord with the wishes of the Chinese Government. The Government, however, had already suffered humiliation at the hands of the Western powers, and had been obliged, under the provisions of the Chefoo Convention, to open up Chinese territory. Unable to protest, they were no doubt gratified at the opposition manifested by the Hunanese, and whilst openly admitting the foreigner, endeavoured secretly to hinder the extension of his

influence. Hunan, knowing that the Government was on her side, determined more than ever to resist the aggression of the barbarian ; and whilst other provinces allowed free access to foreigners, barred her gates and guarded her borders against them. As Lhasa to Tibet, so Hunan became to China, the sacred soil to be left inviolate from the defiling foot of the man from the Western Ocean.

This opening up of Chinese territory was looked upon by the Protestant Christian Church as a further call from God to evangelize the empire, and forthwith the work commenced. Province after province was occupied, and in Hunan itself heroic attempts were made by members of the China Inland Mission to establish preaching-centres. These attempts, however, were frustrated by the people and officials, and those who had hazarded their lives for the gospel were compelled to retire. The Hunanese, recking little of the agreements of the Chinese Government with foreign powers, took the matter into their own hands, and despite the Chefoo

Convention, which granted to foreigners the right and privilege of travel and residence in the interior of China, hounded out all who sought to spread the story of the Cross. But danger and disaster did not hinder the noble band of pioneers from making fresh efforts to reach the people of this hostile region ; and although for a time no attempts were made to establish churches, itinerant preaching and colportage were carried on at great risk of life. One of the most noted of the workers belonging to the China Inland Mission was Mr. Adam Dorward, a man whose devotion and self-sacrifice remind us forcibly of the great apostle to the Gentiles. 'In deaths oft' this saintly man gave out his life bit by bit for Hunan.

In face of terrible opposition evangelistic work was again and again essayed in this hostile province. The people met the advances of the missionaries by sullen contempt, passive resistance, or violence, most commonly the last. Word was sent on from town to town of the presence of the hated race, and no sooner had the messengers of Christ



escaped from one danger than they were compelled to face another. Even the soldiers, who were supposed to protect all strangers, took advantage of their position and very often resorted to violence. In this way the missionaries were debarred from preaching and spreading the Word, and the people of the province had the satisfaction of knowing that their territory was still unpossessed by their supposed enemies. Nowhere was this antagonism more bitter or strenuous than at Chang Sha. Such a strict watch was kept that long before any foreigner reached the walls of the town his presence was known to all, and the gates were at once shut against him. Once only in a long course of years did a missionary of the China Inland Mission succeed in entering the city, and he was forthwith compelled to leave under an escort of soldiers.

This bitter hostility on the part of the Hunanese was really the outcome of the policy of the gentry and the literary classes. Most probably the common people, if left to their own imaginings, would have been

comparatively indifferent to the presence of the foreigner ; but their suspicions were excited and their passions aroused by those of power and influence in their midst. This work of agitating the populace was carried on by means of the publication and dissemination of pamphlets and placards representing Christianity as a system subversive of all order, and an enemy to morality and virtue. These documents evinced the intensest hatred of the foreigner, charging the missionaries with the most monstrous crimes, in language too vile for translation. One of the earliest editions of these was entitled *The Death-Blow to Corrupt Doctrines*, containing charges against the Christian religion similar in vileness and obscenity to those formulated in the days of the Roman Empire. To these were added the characteristically Chinese charges of eye-gouging and heart-extracting, the whole being such a monstrous travesty of the Christian faith that one wonders its statements were ever believed. With a play upon the Chinese word, our Lord was represented as a pig, and His

followers as filthy and bestial, as the swine is so often made to represent. Detailed descriptions of unnatural crimes were given, making Christ's followers into veritable satyrs, and showing how such a 'devil's religion' was a menace to the well-being of the empire. These placards called for the immediate destruction and extermination of all who in any way were connected with such impious doctrines and practices.

The pictorial qualities of these emanations rendered them more inflammatory than would have been the case if simply confined to pamphlet or documentary form. Pictures, drawn after the fashion of Chinese art, represented in shocking detail the charges against Christianity, and these were pasted up on the walls of the cities in great numbers. One of the milder ones represented a couple of foreigners being done to death with staves and pitchforks, whilst their books were being burned in a fire close by. A benevolent-looking old Chinese gentleman stood near, evidently giving the orders for the destruction of both men and books, whilst a party of

scholars held their noses, as a protection from the foul odours supposed to rise from the flames. On either side of the placard were inscriptions with the following sentiments: 'Trashy, magical books, foul as dung, slandering the sages and reviling the immortals, making enmity with all the world'; and, 'The heretical teaching of the swine-breed brought from abroad; mocking at heaven and earth, destroying ancestral worship—wickedness more than myriads of arrows and swords can abolish.'

Such was the stuff that was issued by the learned and cultured classes of Hunan. No wonder the populace was inflamed, no wonder the more peaceful of the natives felt that such a religion was a menace to their happiness and security. And so wherever the missionary endeavoured to preach the Gospel of Light and Love he was met with bitter hate and violent opposition, and his most strenuous labours seemed to be in vain. Vain they were not, however, for in spite of the malignity and virulence of the gentry some of the humbler of the Hunanese

豬精邪叫自洋傳。欺天地滅祖宗。萬箭千刀難抵罪。

# 打鬼燒書圖



狗屁妖書如糞臭。謗聖賢毀仙佛。九州四海切同仇。

ONE OF THE HUNAN CARTOONS ENTITLED, 'KILL THE DEVILS AND BURN THEIR BOOKS!'



accepted the Word of Life, and became secret disciples of the Lord Jesus.

The leading spirit in this campaign against the religion of the foreigners was a scholar of the name of Chou Han or Chou Kung Tu. He was a native of Ning Shiang, a county of Hunan, who, after having taken his degree at the examinations, enrolled himself under the banner of Tso Tsung Tang, the famous general, accompanying him upon his great campaign to Turkestan. He afterwards became Prefect of Yen An in Shansi, whence he was transferred to another military post. He acquitted himself so well that he was promoted to be Taotai with the brevet rank of Judge. Some time after this he had a disagreement with Tso Tsung Tang, and the result was that he retired into private life. Chagrined and embittered, he gave vent to his feelings by manifesting hostility towards foreigners, occupying his time in writing and publishing such documents as have just been mentioned. How far he was sincere in his belief that Christianity was intrinsically evil we have no means of knowing, but there is no doubt his

effusions were the outcome of hatred and spite against the people of the West. Although retired from public service he wielded considerable influence in his own province, and gathered about him a few kindred spirits who were ready to use their means in an attempt to drive out the foreigners and exterminate their religion. It was discovered afterwards that eight of these men printed and published at their own expense 800,000 of these vile placards and pamphlets and distributed them broadcast in the empire.

Time went on, and the antagonism of Hunan began to be felt outside its borders as it had not been experienced before. The vituperative placards made their appearance in Hupeh and the adjoining provinces, and it was evident that the war was being carried into the enemy's camp. The Hunan literati were patriotic in so far as they intended to drive out the 'devil's religion' not merely from their own province but from the empire itself. Missionaries were at work in the Yangtze Valley, and it was intended to incite the people against them so that they might



be expelled or destroyed. By the prompt action of the consuls, however, the officials were induced to reprimand their subordinates, who in turn arrested a few culprits, and the mischief was stayed for a time.

It would seem as though shortly after, the enemies of the Christian religion in Hunan had suddenly found cause to redouble their efforts. The reason may be seen in the assembling of the General Conference of Missionaries at Shanghai in May 1890. This body of workers, representing about 1,300 in the field, had reported some 37,000 communicants as the result of the Church's labours, and made an appeal to Christendom for 1,000 missionaries to be sent out within five years of that time. No wonder the upholders of orthodox Confucianism were alarmed; they felt that they must strike another blow at the corrupt doctrine that was bewitching their countrymen, and accordingly they launched their keenest dart. Sending secret agents into the Yangtze Valley, these emissaries aroused the passions of the populace to such an extent that a series of outbreaks

of an alarming nature struck terror into the hearts of both European and native alike. From May to September of the year 1891 no less than eleven riots took place in towns along the great waterway of the empire, in which much valuable property was destroyed and precious lives sacrificed. The blow fell hardest on our own mission at Wusueh, when Mr. Argent of the Joyful News Mission was killed whilst endeavouring to save the lives of the missionary families there.

Naturally great indignation was felt against the Chinese authorities, whose connivance at these atrocities was too plainly manifest, and an imperial decree was wrung from the palace at Peking by the European powers. At first it was thought that this edict really represented a sincere desire on the part of the Chinese Government to protect missionaries and their work, but it soon became evident that it was little more than waste paper as far as the mandarins were concerned. It was made known soon after that the ministers at Peking had had the greatest difficulty in securing the issue of the proclamation.

It was recognized by all that this storm-wave of death and destruction which swept almost across the empire had first received its impetus in Hunan, and for a time it would seem as though the rightful culprits were to meet with condign punishment. Pressure was brought to bear on the Chinese Government by the Western powers to effectually stop the issue of the vile publications referred to, and there was much talk of Hunan being opened up to the missionary and the merchant; but as the weeks went by it was patent to all that the Government were acting on the old lines of evasion, and the hostile province remained sealed territory. Indemnity was paid for the loss of life and property, edicts were issued calling for the punishment of the offenders, but the stream of publications still continued, and Chou Han and his accomplices were left to devise further mischief against the Church of Christ. So little change was there in the situation that in November the foreign consuls of Hankow entered a joint protest to the viceroy of the Hukuang provinces against

the continuation of the dissemination of anti-foreign literature and the neglect of the provincial authorities to suppress the movement. This was followed in February by large and influential meetings at Hankow, Shanghai, and Kiukiang, when resolutions were adopted in the form of petitions to Lord Salisbury and the President of the United States calling the attention of the respective Governments to the serious state of affairs in China, and the possibilities consequent on a continued dissemination of the vile literature from Hunan. This protest and meetings were not without effect, for in May an edict was issued depriving Chou Han of his official rank and placing him under the strict surveillance of the local authorities, who were to be responsible for his future good conduct. This was the result of the memorials of the Viceroy Chang Chih Tung and the Governor of Hunan ; but it was soon found out that Chou Han had been dealt with very gently, the Government treating him rather as an in-offensive imbecile than a violent and criminal agitator. A search was made, however, for

the authors and publishers of the placards, with the result that thirty-one blocks of books were destroyed by the Hankow Taotai in the presence of the British Consul.

It ought to be mentioned here that the whole missionary body are indebted to the Rev. Griffith John, D.D., for the discovery of the origin of much of this evil literature. Dr. John was successful in fastening the guilt on Chou Han; he discovered the publisher of his books and made public his name and address, and in other ways did great service in securing reliable information that led to the suppression of this anti-foreign propaganda.

Although Chou Han and his fellows had apparently incurred the imperial displeasure it was evident that the Chinese Government had no intention of crossing the wishes of the Hunanese and of opening up the province to foreign intercourse. Months passed by and still it remained unoccupied, the people still engaging in all the manifestations of hostility that had for so long characterized them. In order to effect some alteration Consul

Gardner of Hankow proposed to make a visit to Chang Sha in a British gunboat. The expression of this purpose came just when there was a change in the governorship of the province, the seals being about to be taken over by H.E. Wu Ta Cheng, a mandarin of ability, and one who was friendly with foreigners. Rumours of the proposed visit of the consul reached Chang Sha, and on September 13, 1892, a large body of students and citizens assembled in the Temple of the Goddess of Heaven in that city to consider the situation. There were more than a thousand people present, and these with one voice determined to detain the retiring governor, H.E. Chang Hsu, and oppose the landing of the newly appointed official, who, it was said, was bringing foreigners into the sacred city. Chou Han, although supposed to be under the official ban, was again to the fore, and hundreds of inflammatory books and pamphlets were again distributed. This alarmed the authorities, and Consul Gardner was advised to postpone his visit, which he wisely did, but the Hunanese were once

more left in possession of the field. The agitation died down, and the new governor was able to enter upon his duties without opposition.

In this manner the province of Hunan, backed by the Chinese Government, held its gates barred against all foreign influence, and remained in its self-sought seclusion the great stronghold of heathenism in the heart of the empire. Sealed territory as it was, the trader and merchant left it severely alone, but the messengers of the Cross felt more than ever that the misguided people needed the story of Christ and His love, and accordingly fervent prayer was offered and plans of evangelistic work were evolved that Hunan sooner or later might 'stretch forth her hands unto God.' And the eye of the Church was turned towards its gates, whilst Christ's soldiers equipped themselves for their service in the army of the Lord of Hosts.

## CHAPTER II

### A METHODIST PIONEER

AT the time of which we speak the Wesleyan Methodist Church had been established in the province of Hupeh for over thirty years, but it had not been able to give any attention to the evangelization of Hunan. The field was wide, the labourers were few, and the harvest of the immediate district needed reaping, so that province was left to those who were better able to concentrate their forces upon it. True, in the early days of the mission the Rev. Josiah Cox, our first missionary in Central China, had made a journey into Hunan with the intention of opening the city of Yo Chou, but the claims of the work elsewhere had hindered him from bringing his scheme to fruition. At that time, during the Taiping Rebellion, hostility to foreigners was not so marked a feature



of the people of that province, and circumstances might have led to the establishment of a mission there had the Church at home given adequate support. But there were so many openings in Hupeh that Hunan was left unoccupied. It was not till the Yangtze Valley riots and the murder of William Argent in 1891 that the missionaries of the Wesleyan Methodist Church turned their attention seriously to the evangelization of Hunan. Realizing that these troubles were the direct result of evil influences emanating from that province, they felt that it would be a noble revenge to take to those people the gospel of light and healing. Just about that time David Hill was visiting England, and his earnest appeals on behalf of China, especially misguided Hunan, were not in vain. The Pastoral Letter written by the Central China missionaries to the native Church, urged upon the members the privilege and duty of praying for the opening of 'a great door and effectual,' and in this way Hunan became the burden of many a heartfelt supplication at the throne of grace. How was the task to be accom-

plished? What were the best means to adopt to ensure success in this enterprise?

Two schemes presented themselves to the minds of the missionaries. One, advocated by David Hill, was to go direct to Chang Sha and try to establish a position in spite of the hatred and ill-will of the populace. It would seem as though the officials were in a more friendly mood, and that the Government at Peking would carry out the wishes of the Western powers and allow the preaching of the gospel. But that scheme did not commend itself. Many were the noble pioneers in that province who had tried to enter the 'City of the Iron Gates' without success, and it seemed like courting failure to make another attempt. There were no indications that the temper of the people had in any way changed, and it was certain that Chou Han and his accomplices were still at large and able to work mischief. The other scheme, advocated by the Rev. W. H. Watson, was to work on towards the borders of Hunan by extending the boundaries of the Wusueh Circuit. At that time the town of Hsing Kuo was being

visited from Wusueh, and it simply meant that the missionary go farther afield in that direction, until after occupying the towns of Tung Shan, Chung Yang, and Tung Cheng he reached the north-eastern border of the hostile province. The missionaries also working in Wuchang might extend their boundaries towards the south until all the principal towns in that part of Hupeh were occupied, and then the entry into Hunan would be easy. Mr. Watson's proposal, made to the Mission House, was that 'these cities be at once entered, and regular work established in them, as a fitting Methodist Memorial to William Argent.'

Taking all the circumstances into consideration this seemed the best plan to adopt, but it was easier to propose it than to carry it out. The Wuchang District was undermanned, the visiting of the already existing stations demanded all the energies of the pastors, and there was little opportunity to fare farther afield in quest of new openings. However, in 1893 Mr. S. J. Hudson and Mr. (now Rev.) E. C. Cooper, both of the

Joyful News Mission, undertook a journey in the direction above indicated, visiting the towns in the south of Hupeh in the hope of establishing centres from which to advance into Hunan.

This was the first attempt on the part of the Wesleyan Mission after the troubles of 1891 to evangelize by foreign agency the province of Hunan, but it did not augur well for future success by that method. These visits were bound to be more or less spasmodic, made when the work of the ordinary circuits could be most easily left, and liable to be hindered by the everyday exigencies of life in China. But the prayers of God's people were rising daily for Hunan, and Almighty Wisdom willed that answer to those prayers should be given, and that Hunan should be opened, but not by the efforts of the foreign missionaries. It was given to the native Church to bring about that great consummation.

In a village called Liang Ho Kou, near the city of Teh Ngan, was born in the year 1837 a lad called Chang Yi Chih. His

father held a position of influence in the village, and being a man of integrity and uprightness, commanded the respect of all his neighbours. When Yi Chih was about sixteen years of age the Taiping rebels made their appearance in the district, and in consequence he with his family lived an adventurous life, at times having to flee for safety. During this reign of terror Mr. Chang was able at times to treat with the rebels, and in so doing was the means of saving many lives. Eventually, however, he met his death at the hands of one of the brigands through attempting to save a young girl who was being carried away. On the death of his father Yi Chih took upon himself the responsibilities of the household, and carried on the ancestral business of timber buying.

Not long after the rebellion the Rev. William Scarborough was making a preaching tour in the district of Teh Ngan, and he arrived at the village of Liang Ho Kou. The presence of a foreigner was soon noised abroad, and in a very short time the street

was crowded. Mr. Scarborough, taking advantage of the opportunity, began to talk to the people, when he was accosted by Mr. Chang Yi Chih, who offered him his shop as a place in which to preach. After an address had been given Mr. Scarborough continued his journey, presenting to Mr. Chang as he left a copy of one of the Gospels. Some years after this Mr. Chang saw a man burning scraps of paper that had been picked up in the streets. This is considered a meritorious act in China, owing to the reverence the people have for the printed page, the characters being considered too sacred to be trampled upon in the dirt. Among the odds and ends that had been gathered by the man was a book printed on much whiter paper than was to be seen in ordinary use, and this attracted the attention of Mr. Chang. He picked it out and took it home to read. It proved to be a tract written by Dr. Griffith John, entitled *The Gate of Wisdom and Virtue*. About the same time Mr. Chang's brother-in-law, who had been competing in the M.A. examinations at Wuchang, returned

home. He brought a packet of Christian tracts that had been given to him by missionaries at the close of the examinations. The perusal of these books revived the impressions made by Mr. Scarborough's visit, and Mr. Chang read with awakened interest the Gospel that he had then received. The message reached his heart, and he desired to know more of the religion that promised such joy and peace of mind.

Shortly after, being on a visit to Hankow, he had an interview with the Rev. David Hill, and the influence of that saintly missionary was not lost upon him. By-and-by he attended the services held at Teh Ngan, manifested great earnestness and zeal and a sincere desire to be saved 'from the wrath to come,' and eventually, on January 17, 1886, was baptized into the Church of God by the Rev. David Hill. And then began his work that was to have such abiding results. He showed a great anxiety for the conversion of his people, and by constant witnessing for Christ, both by word and deed, was able to influence them. Not long

after his baptism he had the joy of seeing his nephew enter the Christian Church.

As Liang Ho Kou is some twenty miles from Teh Ngan the attendance of these two at the services could not be regular, and at the suggestion of the Rev. G. G. Warren, who was then superintendent of the circuit, a weekly meeting was held in Chang's home, in the very room where Mr. Scarborough had preached so many years before. At first the services were attended only by Mr. Chang's relatives, but ere long some of the neighbours became interested and joined in the worship of God. The church in Mr. Chang's household grew, and in 1890 his wife, two sons, and an aunt were baptized, and the eldest son, who for some time had been bitterly opposed to Christianity, was admitted on trial. Mr. Chang's influence for good in the village increased. He laboured hard for the spiritual welfare of his people, watched over the members of the little flock, visited the sick and the poor, and was in every way a faithful pastor, though receiving no money from the church.



Four times a year a convention for the deepening of the spiritual life of the members was held at Teh Ngan. On one of these occasions a young convert, named Li Kuang Ti, approached Mr. Warren and told him of a dream that he had had a few nights previously. He said that he had seen a vision of the Lord Jesus, and that the Saviour desired him to go to Hunan and there witness for the truth. Like Moses, he had demurred, but had received the assurance that his work would not be in vain, so he was now willing to go, and asked for Mr. Warren's advice and help. His idea was to go as a colporteur and support himself by the sale of books. Mr. Warren was rather sceptical as to the sincerity of the young man, and having a very high opinion of Mr. Chang Yi Chih, told him to consult with that worthy man. He thought that Mr. Chang's knowledge of his own countrymen would bring to light the insincerity and deceit, if such there were. Mr. Warren was hardly prepared for the verdict of Mr. Chang. In a conversation that took place he said that he thought Li

Kuang Ti's desire to go to Hunan was of God, and he himself was only too willing to accompany him if the way were opened. A month or so later Mr. Warren again asked Mr. Chang if he still had the same desire to go to Hunan. 'Yes,' he answered; 'when Li Kuang Ti told me of his wish to go to Hunan I was more than ready to start. You know that the timber we sell comes from the northern part of that province, and I have met in the course of business many people from there. This has led me during the last two or three years to pray frequently for Hunan, and I have often wanted to go there. Then last year came your directions to us in the Pastoral Letter on this subject, and that has led me to pray more than ever.'

Mr. Warren felt that this call was real, and accordingly after much thought and prayer made plans for the carrying out of the project. A preachers' meeting was held in Teh Ngan, and the subject broached. 'Now,' said Mr. Warren to those gathered there, 'I want Teh Ngan to pay for this trip; don't let a cash come from English funds; let it be your own

enterprise throughout.' One brother suggested asking Hankow to help. 'No, no,' burst in Mr. Chang; 'Teh Ngan alone is able to do it, so Teh Ngan must.' The same evening a class-meeting was held, when Mr. Chang told the members how the Lord had led him in this matter. Mr. Warren supplemented his remarks by stating how he wished the enterprise to be carried out. 'Let the poorest give something,' he said, 'if it only be the price of a cup of tea, not because his money is needful for the enterprise—for God can do without any of us—but because it is a privilege to be allowed to take a part. We missionaries will stand apart this time and will give nothing, either from our own pockets or from the missionary funds.' This appeal was not without its effect, and it was accordingly determined to send Mr. Chang and his young friend Li as the missionaries of the Teh Ngan Church to hostile Hunan.

On Easter Sunday 1893 the members of the Teh Ngan Circuit assembled in the city chapel to partake of the Sacrament of the

Lord's Supper. Before the administration of the Holy Communion Mr. Chang addressed the church, earnestly desiring, on his own and his companion's behalf, the continuous daily prayer of each member. During the service they were commended to God, and on the following day went forth with many assurances that their names would be constantly before the throne of grace. On the way to Hankow an incident occurred which will show how well fitted was Mr. Chang for the work he was undertaking. Arriving at Liang Ho Kou, Mr. Chang's native place, a band of the roughest and rudest men assembled at his door, demanding a contribution towards the repairs and other expenses connected with a heathen temple. They threatened a severe beating if their demands were not quickly and fully satisfied; nor did they confine their threats to the few Christians, but extended them to all their near relatives. A brother and his son were roughly handled, and another nephew grossly insulted. Mr. Chang, however, kept face to face with the mob until he compelled them to acknowledge

the unreasonableness of their riotous proceedings and had shamed them into retreat. The following day Mr. Warren, who was also travelling to Hankow, arrived at Liang Ho Kou, and was made acquainted with the details of the trouble of the previous day. A crowd gathering, Mr. Chang took the opportunity of addressing them. He said, 'You all know me; you know what I was ten or twelve years ago; see what I am to-day. I have this morning been urged by my friends to take legal proceedings against the ring-leaders who made a disturbance of the peace here last night; but I have answered most decidedly that I do not wish to do so. Ten years ago was there anybody in the town more eager to fight a lawsuit than I? Should I have needed anybody to urge me in those days? Nay, you all know that for a much less thing than this I would have been up at cock-crow, and ere this have been using the utmost rigour of the law on any one who would have dared to oppose me. Last night, although I spoke very loudly, it was not because I was angry, but because of

the hubbub and confusion; this morning I have not even asked the constable to get an apology from the worst of those who wronged me and mine. Why is there such a change? It is because the gospel of our Lord and Saviour Jesus Christ has taught me to be patient. Dear friends, can you say that the gospel can do nothing when you compare me as I am with the Chang Yi Chih of other days?' At this he broke down completely, and, before the crowd, wept like a child as he pleaded with them to accept the same salvation with which he had been saved.

On reaching Hankow Mr. Chang and his friend Li stayed a day or two in order to address the church there, and on April 12 started by boat on their journey to Hunan: As on more than one occasion the officials, to prevent riot, had made colporteurs leave the province without having been able to sell any of their books, worldly wisdom suggested that the missionaries should get as far into the province as they could before attempting the sale of their literature. So a definite point was aimed at, namely, the district of Heng



HANKOW : THE BUND.





Chou, which lies to the south of Chang Sha. It was considered wise not to stop at the capital on this occasion, because some of the London Mission colporteurs had just recently received orders to leave that city on account of their bookselling. Therefore, passing the walls of the hostile city, they proceeded up the river until they reached Shiang Tan, a large commercial centre, and there commenced their work of distribution. Here they met a Chinese Roman Catholic priest, who gave them Godspeed on their work, and gave them help in procuring a coolie and guide, who accompanied them on a circuit of twelve days.

The two travellers, having commenced their work in earnest, were surprised that they encountered so little opposition. Almost everywhere they were treated with consideration, and only in a few places did they meet with abuse. Most of the people they met listened eagerly to the Word; only here and there a tract was contemptuously refused or torn up, and they themselves cursed for 'acting as dogs to the foreigners.' At the city

of Heng Shan they stayed for three and a half days, taking their stand in the broad open space at the entrance of the District Magistrate's official residence, which in that city is situated right on the principal street. It so happened that the Governor of the province came to the city whilst they were there, and on that account there were a considerable number of officials passing in and out of the yamen, close to where they stood. Although more than one of the mandarins, including the prefect, distinctly noticed them, they not only were not interfered with, but were treated with courtesy by nearly all the employés who accosted them. One soldier, however, seized Li Kuang Ti and took him up to the yamen, but evidently met with no encouragement from his friends, for he released Li with a simple injunction to 'Be off.' Two men joined them in their evening worship at the inn where they stayed, and a gentleman who was evidently wealthy, and the son of an official, took Mr. Chang to his home, and had a long conversation with him. One man connected with the staff of the District

Magistrate urged them to prolong their stay in the city a day longer than they had intended, as the Governor's visit was sure to bring a considerable number of people to the place.

During this visit Mr. Chang and his companion saw little of the vile literature that had poisoned the minds of the Hunanese against the Christian religion; in fact, in the whole course of their journey they only came across one single inflammatory tract. This effusion was evidently the work of a scholar; it was printed from a wood block, and had been posted up at this solitary wayside inn stealthily by night.

There is no doubt that the scarcity of anti-foreign literature at the time of Mr. Chang's visit to Hunan was owing to the efforts of the newly appointed Governor, H.E. Wu Ta Cheng. This official had been opposed, as we have seen, by the literary class, but he had taken over the seals of office and had endeavoured to do something in spite of their disapproval. Proclamations are not worth much in China, but the follow-

ing, issued by the Governor, seemed to be the expression of a man determined to see that his commands were carried out. No doubt it had a deterring effect with regard to the publication of abusive literature. Said His Excellency in the edict, 'Henceforth be it known that anonymous placards are strictly forbidden, nor may any one make such placards a pretext for creating a disturbance. Consider how unpatriotic, how unjust such conduct is; if the disturbance created be but a small one, it is injurious to all concerned; if it be more considerable, it constitutes a breach of the treaties entered into by our Imperial Father, and can there be worse conduct than that? I have just entered on my office as Governor of the province, and my duty is to get rid of all weeds, and so give peace to honest people; hence I cannot but seize and punish all who are disobedient, in order that every place in the province may be cleansed. You who are Prefects or District Magistrates beware of making light of my words and then saying, "I did not know your wishes." Such conduct

would but be nourishing a slight ailment into a serious sickness. You must use all your diligence in issuing proclamations of a similar tenor to this. I shall hold you directly responsible for any act of disobedience committed by persons under your jurisdiction ; nor will it be possible for me in such cases to show any mercy ; I shall be obliged to deprive you of office.'

After a fortnight's bookselling and preaching the missionaries started on their return journey, travelling as before by native boat. Their last call before reaching Hankow was at Yo Chou Fu, a city at the very entrance to the province of Hunan. Here they met with an unpleasant reception, but that mattered little, as they had been so successful in the interior ; and so, not discouraged, they returned to their boat and left for home. Travelling with them was a man who had never before been out of Hunan. He was of good family, of the same clan as the Governor of Hupeh. They offered him some of their books to read, which he refused, at the same time expressing his contempt of their con-

tents. But a journey by native boat soon grows wearisome, and so at evening time this gentleman was not averse to listening to the reading and exposition of the Scriptures. The following day he became more interested, and before the party reached their destination he was so far influenced that he accepted Mr. Chang's invitation to lodge with him that night on the Wesleyan Mission compound. There he met with many other Christians, and was obliged to acknowledge how false were the rumours which had prejudiced him against those who had taken such an interest in his welfare as no strangers had ever done before.

This first missionary enterprise on the part of the Teh Ngan Church was a success, and revealed to those labouring in China that God had in reality set before them an open door. Missionaries had been chafing at the delays and obstacles, and mourning their lack of opportunities, whilst the province was accessible to messengers of the native Church. Here, however, was seen the hand of God, and so they gave thanks and took courage.

The work of Brothers Chang and Li was made known to the other circuits in the Wuchang District, missionary meetings were held, and the members of our Central China Church were stimulated to further effort on the behalf of their misguided countrymen.

After this journey Mr. Chang returned to his home at Liang Ho Kou, and carried on his work as before. But during the year his thoughts were ever turning to Hunan, and so the following April he once more laid the matter of another journey before the Teh Ngan Church. Funds were once more provided, and on Whit Tuesday, May 15, 1894, Mr. Chang again set out for Hunan. On this occasion he was accompanied by his nephew, Mr. Chang Fu Tu, his companion of the previous year being detained at home through sickness. This second journey, in addition to going over the ground travelled in 1893, was extended to two departmental cities farther south. Mr. Chang was careful to follow up the results of his previous year's work, and it is interesting to note that he met all but one of those whose names and

addresses he had written in his journal of that journey.

ABOUTTEN days after leaving Hankow Chang Sha was reached, and an attempt was made to sell books. Those to whom they were offered not unkindly urged Mr. Chang to refrain from book distribution in that city, intimating that such procedure would have unpleasant results. The missionaries only succeeded in selling one single copy. On their return journey they once more tried, but were again unsuccessful. At Shiang Tan they again encountered a Roman Catholic priest, but it was not the kindly brother of a year ago. This man greeted them as heretics, and deprecated their entrance into the town. A stay of three days was made, but their bookselling efforts were not at all successful. At Heng Shan, where on the first journey Mr. Chang met with such encouragement, the missionaries stayed six days. They found out the young men who had on the previous year joined with them in the worship of God in their inn, and once more they gathered together, but, the young men's



employers interfering, they had to withdraw. Unfortunately the seed had not taken deep root in these young hearts, but Mr. Chang excused them when questioned as to the results of his work by saying, 'What can you expect, when you remember that they have had no one to give them a helping word, and many a one exerting himself to hinder?' One gentleman named Huang, an accountant in a large grocery store in the city, spoke so well of the books he had bought the previous year that Mr. Chang called on him at his private house and had a long conversation. A plan for mutual correspondence was formed, but with what results we are not now able to say.

On Saturday, June 2, the travellers started for the town of Ngan Ren, where lived a young man named Shu, whom Mr. Chang had met the previous year in Heng Shang. They stayed the first night at a place called Wu Chi, and the following day, being a busy market day, Mr. Chang set aside his usual custom of resting on the Sabbath and took the opportunity of addressing the crowds

of people gathered there. At this town a Roman Catholic convert was very kind to the missionaries, taking them to his house and giving them refreshment. On reaching the city of Ngan Ren Mr. Chang found that Mr. Shu, the man whom he had come to see, was away from home, but the name of Chang Yi Chih was at once recognized by a younger brother as that of the Christian preacher of whom his brother had so often spoken. After waiting two or three days Mr. Chang was gratified to see him return, and a warm greeting took place between them. The missionary found that his work had not altogether been in vain, and that his friend, though not really a Christian, was perhaps not far from the kingdom.

Mr. Chang, during his residence in Ngan Ren, preached to the people, and noticed that the crowds listened in an awed and hushed manner, rather different from the usual procedure of the Chinese. He learnt very soon that a terrible plague had wrought havoc in the district, and it was estimated that from one-third to half the population

had succumbed. Out of rather more than a thousand students who had assembled for examination in the town, no less than 400 had died. In many places fields that were ready for the rice planting were left entirely untilled, the reason being that all the labourers of that locality were no more. No wonder that the people listened to Mr. Chang's earnest appeals that they should repent and believe the gospel.

Leaving Ngan Ren, the missionaries started on their return journey, calling again at Chang Sha, but, as we have already seen, having to leave that city without selling a single copy of the Scriptures or any other tract. They eventually arrived in Hankow on June 26, after an absence of six weeks.

## CHAPTER III

### NATIVE EVANGELISM

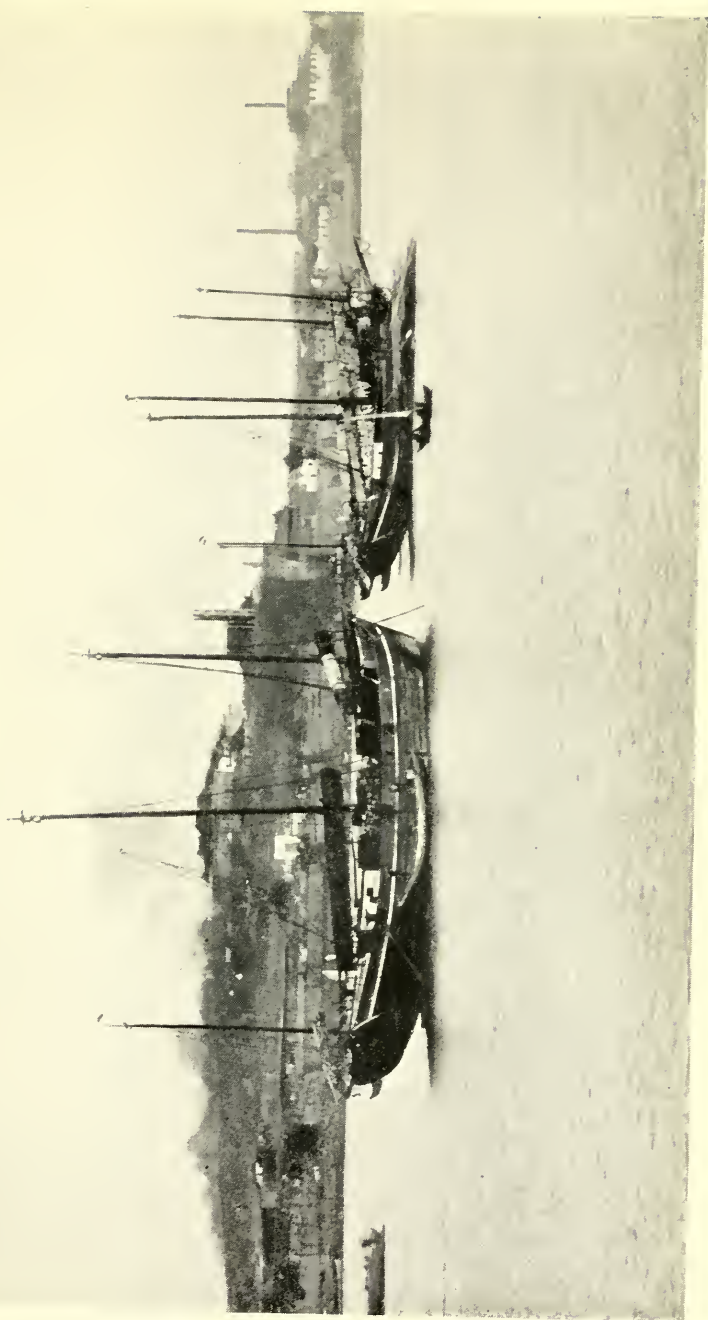
AT the time of this second journey of Mr. Chang's the evangelization of Hunan seemed to have already been entrusted to native members of the Church, and the foreign missionaries were stepping aside. Not long after Mr. Chang's return six colporteurs of the American Bible Society, under the superintendence of one of the Wesleyan missionaries, left for service in that province. These men were accompanied by a Hunan man named Wu, who a short time ago had been brought to Christ by one of our native catechists, Mr. Li Wen Cheng. Mr. Wu was baptized in Hankow, and started with the colporteurs for his home in Hunan in the hopes of winning his mother, wife, and brothers to the Lord Jesus. But the Methodist Church was not the only one that was

being represented. The London Mission had colporteurs and preachers who were endeavouring to do their share, and in the south the native brethren of the Baptist and Presbyterian Churches had come in over the border and had established Christian communities entirely independent of the oversight of the foreign missionaries.

Not only, however, was this work being more and more left to the Chinese themselves, but the native Church was awakening to its responsibility with regard to its representatives. The example set by the Teh Ngan Church had stimulated the members of other circuits to do something for Hunan, and when they were asked to contribute they did so willingly. Mr. Chang, who after his return from Hunan was once more doing the Lord's work in his own district, proposed the formation of a native missionary society. At a special missionary meeting held in Wuchang on the day of intercession for foreign missions, the leader, Mr. Bramfitt, laid before the brethren a scheme for the use of the contributions of the Wuchang Church in the

employment of one or more of its members in a mission field of their own, either Hunan itself, or the district south-west of Wuchang, where easy access to Hunan could be obtained. The members were urged to pray over the matter and to appoint a committee to consult with the pastors of the Church as to the best means of inaugurating this missionary society.

This spirit of independent enterprise on the part of the native Church was fostered by the missionaries for two reasons. In the first place, it was the earnest of a proper church organization which should sooner or later realize the ideal of every right-thinking missionary, when the Methodist Church of China should be able to carry on its own work and extend its operations entirely independent of foreign assistance. Towards the accomplishment of this it was necessary that the native members be taught their responsibility with regard to their own countrymen. Money was forthcoming from the homelands towards the support of active agencies in the field, but it was recognized that help of this sort might not have the best results.



WUCHANG.





And so offers were declined on the ground that it would be unwise to check the contributions from those who had so nobly come forward in the missionary effort connected with the Teh Ngan Church.

The second reason for fostering the missionary spirit lay in the fact that enterprise on native lines would to a certain extent divest Christianity of its supposed foreign character, especially where the Hunanese were concerned. We have seen how hostile these people were to anything foreign, and how the Western barbarian was kept from their territory. A native Church carrying on its work without the help of missionaries from other lands would be free from such imputations as to its origin.

The missionary society soon became an accomplished fact. The Synod of 1895 suggested that Mr. Chang Yi Chih be appointed to visit the several churches as a missionary deputation, and a committee was formed to receive and direct the expenditure of such moneys as might be subscribed for extending God's work in Hunan. Mr. Chang

willingly accepted the trust, and spent a considerable time setting forth the claims of the hostile province before the members of the different circuits. The first missionary meeting was held in the Wuchang Chapel on January 6, whilst the Synod was in session. The congregation more than filled the chapel, for on that particular Sunday the boys at the Viceroy's cotton-mill had a holiday, and had assembled in force, causing the women and girls to have to sit in the school-room, which opened on to the larger building. The Rev. Chu Shao Ngan, the native minister, presided, and Mr. Chang addressed the meeting, giving the story of his journeys in Hunan, and begging his hearers to sacrifice a little for the sake of their misguided countrymen. The congregation did nobly, giving in the collection the sum of 2,400 cash. If this sum was translated into the bank-rates of exchange in English sterling it would seem very small, representing only about five or six shillings. But the fairest way to estimate such contributions is to calculate the amount according to the rate of wages. At that time

in Central China unskilled labour earned about 100 cash per day ; carpenters, masons, and tailors averaging about 150 cash. The majority of the congregation assembled would be earning less than 3,000 cash per month, taking the whole year round, and thus it will be seen that their effort on this occasion was a notable one. During the collection it was amusing to watch the faces of such of the mill boys as sat in the front when they saw the collection box come round, but towards the back of the chapel several of them seemed to have grasped the idea and dropped in a cash or two. One of the members who was engaged in the lowly business of a small huckster promised 200 cash per month, and regularly afterwards did he hand in his contribution secretly to the native minister.

On Easter Sunday Mr. Chang, in company with the Rev. W. H. Watson, visited the Liu Tsu Yu Church in the Ta Ye Circuit, and on Easter Monday addressed a meeting at Huang Shih Kang, also in that circuit. The brethren here were moved to generosity, and some interesting examples of self-denial

occurred. One man offered two cash a day. His class-leader, who was also his employer, remonstrated with him, saying that the sum was more than he could afford. 'I can afford it by giving up my tobacco, which costs me just that amount,' was his answer. Others of the members offered to work overtime, and so make an extra sandal or shoe sole for the mission; a coolie, who was occasionally employed by the English missionary to carry his bedding and baggage, asked that the next time he went on a journey, instead of the usual rate of pay he might have simply his food, and let the balance count as his subscription. Thus did these poor Christians offer of their best unto the Lord. The following Sunday the deputation addressed the members of the Kuang Chi Church, and the day after at Tai Tung Shiang, some fourteen miles away, pleaded the cause of Hunan. The following Sunday was spent at Wusueh. Here one of the older members called on the Rev. David Hill, who had accompanied Mr. Chang on this part of his tour, and after an earnest

conversation, in which he showed a deep interest in the work of the missionary society, promised an annual subscription of 3,000 cash. There were no missionary boxes as in England, but the native preacher resolved to have an equivalent, which proved to be an earthenware jug. He said he would pray every day for God's blessing on the missionaries and their work, and at each time of prayer would put something into the jug. His self-denial was to lie in the loss of his reputation as a generous host. 'For instance,' he said, 'if a guest comes, instead of using one hundred cash to get extra things for him, I will risk being thought a bit shabby, and use only ninety cash, and the ten shall go into the box.'

The last of this series of meetings was held on May 5, when the new chapel at Hanyang was opened. Altogether the missionary tour had been a successful one. A sum of 17,000 cash had been subscribed by the various churches, and there were several promises of annual subscriptions, but the best result was found in the awakened

interest of the members in the welfare of their own countrymen, and the sense of responsibility with regard to the extension of the kingdom of God in their midst.

It had been decided that Mr. Chang Yi Chih should make a third journey into Hunan under the auspices of this newly created missionary society. His first two journeys had been the outcome of the zeal of the Teh Ngan Church, but now he was to be sent by the Church of Central China, with the commendation of the District Synod. The sum of 17,000 cash, subscribed during the missionary tour of the circuits, was to provide for the expenses of the mission. On this occasion he intended following a somewhat different route, proceeding first to the home of Mr. Wu, the man who had returned to Hunan with the Bible Society colporteurs. Unfortunately he had no companion to share his labours. Li Kuang Ti, the hero of the first efforts, had turned out rather badly, and his sincerity was open to question. Other circumstances hindered the nephew, and Mr. Chang had before him

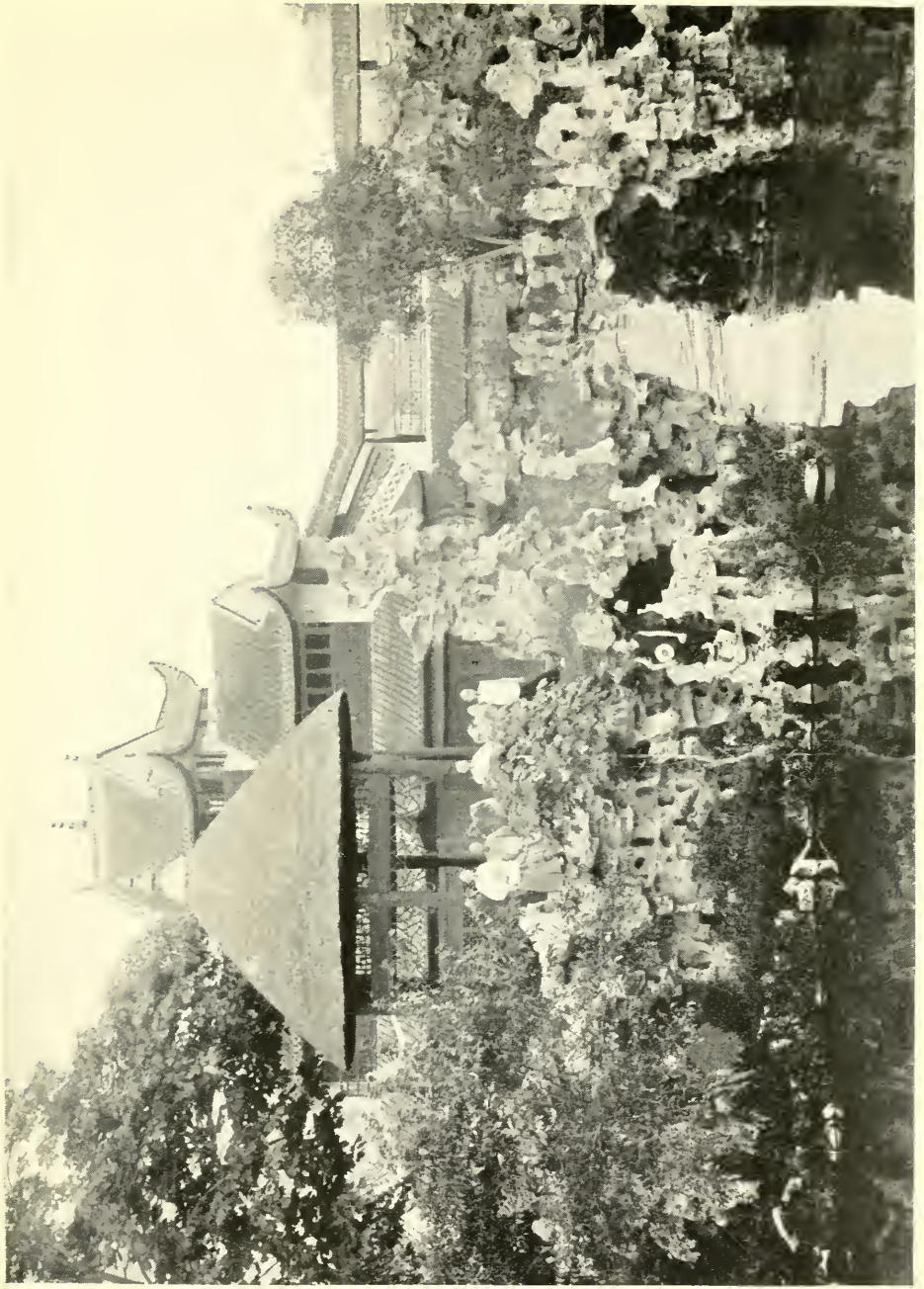
the prospect of a lonely journey. At this juncture a foreign missionary came to the help of Mr. Chang—Dr. Morley, who also lived at Teh Ngan, and with whom Mr. Chang was on terms of intimate friendship. Dr. Morley, of course, would pay his own expenses, but he wished to avail himself of the opportunity of a journey that was much to his liking.

A day or two before the start, however, news came down from Hunan which resulted in the postponement of the tour. Some colporteurs in connexion with the Central China Religious Tract Society had been to the capital of Hunan, Chang Sha, and had had a large sale of books. At first it was difficult to account for the apparent change in the attitude of the people, who were now so eager to buy. The colporteurs were the more mystified when they were repeatedly asked whether they were really selling Christian books or not. The reason, however, was soon made manifest. The arch-enemy, Chou Han, was still active, and in order to spread throughout the city his

infamous productions had employed men who adopted the tactics of Christian colporteurs, professing to sell Christian books.

No sooner had the colporteurs left the city than an event occurred which still more revealed the hate and rage of the opposers of Christianity. During the night the idols of the city temple, the tutelary guardians of the walls and other defences of the town, were made the objects of an attack, and when morning dawned they were found maimed, broken, and covered with nameless filth. The alarm spread like wildfire through the city, and speedily crowds of people gathered to witness the scene of the outrage and also discuss the shameful affair. The report soon spread that this was the work of the Christian colporteurs who had recently been in the town, and a strict search was at once made for them. Fortunately the good hand of God had guided them far from the place by that time, and they were safe; had they been caught nothing would have saved them from being torn to pieces by an infuriated crowd. As no col-





PLEASURE GARDENS, CHANG SHIA.



porteurs could be found, the searchers turned their attention to those who were supposed to be Christians, or who had purchased books, and several of these were taken to the official's yamen. Great excitement prevailed for a considerable time, and it was only allayed by the degrading act of the Governor of the province, and other minor officials, who, shod in straw sandals, such as the lowest coolies wear, went to the temple and prostrated themselves before the damaged idols as an apology for the insult they had received. Later on a writ was forwarded to Hankow for the apprehension of a hide merchant named Wei, who, having business relations in Chang Sha, was accused of complicity in the attack on the idols. As he was not to be found, a Christian relative of his, a man of good character and a member of the London Mission, was arrested and placed in prison at Hankow. No doubt the poor man was innocent, but the plotters in Chang Sha had determined to have some one as their victim.

Such being the state of affairs in Hunan, it was thought wiser to postpone the missionary tour until a more auspicious time. Mr. Chang wrote to several of the people he had met in Hunan asking them to give him their opinion as to the advisability of another visit, and in the mean time returned to his home at Liang Ho Kou, there throwing himself heartily into the work of winning his own people for Christ. All through the summer of that year he carried on his own business, at the same time acting as pastor over the little flock. Whilst thus engaged his heart was kept true to the call which he believed he had received of the Lord, and he waited patiently the coming of the autumn, when he might carry out the journey previously planned. The months passed by, and with the cooler weather there came the opportunity of fulfilling his desire. The native Church had still kept up its interest, and the 17,000 cash had increased to 23,000, so that there was no lack of money. But no companion could be found for Mr. Chang. Dr. Morley was

now busy with his hospital work, and all the other native preachers and helpers had their own spheres of labour. Special appeals were made to the several churches for volunteers, and prayer was repeatedly offered; and at the very last moment an old member, Mr. Tu Sheng Kai, a man of over seventy years of age, came forward and expressed his willingness to accompany Mr. Chang, stating that the matter had been much on his heart, and that he had received assurance from the Lord as to his acceptability to undertake the work. Arrangements were speedily made for a valedictory service, which was held in the hospital chapel at Hankow. The place was crowded, and earnest prayers were offered for the protection and success of the two missionaries who were to take the Bread of Life to their needy countrymen.

The two missionaries left Hankow on November 13, 1895. They started by native boat, with some nineteen or twenty fellow passengers, and, using to the best advantage the opportunities offered, undertook to conduct morning and evening prayers on the

boat. By this means their fellow travellers learnt something of the gospel, and they themselves were strengthened in their desires to 'witness a good confession.' Their first place of call was Yi Yang, where lived Mr. Wu, the man who had left Hankow with the colporteurs some time before. This town was reached on Sunday the 24th, and they immediately proceeded towards Mr. Wu's house, some distance in the country. About half-way they came to a bamboo grove on a hillside, and this offering a secluded retreat, they spent some time there in praise and prayer. Reaching the home of Mr. Wu they found that he was away, but he returned later in the day. Meantime they spent their time in presenting the gospel message to some of Mr. Wu's friends.

The results of this visit were not very encouraging, for they found that an elder brother of Mr. Wu's and several other of the relatives were much opposed to Christianity. The worst feature, however, was the lukewarmness of Mr. Wu himself. This poor man had not been able to withstand all the

petty persecution in his own home, and consequently his spiritual life was at a low ebb. This was disappointing to the two missionaries, but they tried to cheer their comrade and help him by their counsel to hold fast to the truth of the living God. They prayed, as we all should pray, for the solitary Christian, who found it hard to witness for the Saviour amidst uncongenial surroundings of heathenism.

The following day the missionaries left Mr. Wu's home and went to Yi Yang city. They might have stayed longer to help the poor lonely brother, but they were warned that an idol procession was to take place, and that trouble might arise from their presence in the vicinity. At Yi Yang they took their stand at the door of the magistrate's yamen, and preached to the people.

A stay of some days was made, but their work was partly hindered by the illness of Mr. Tu, to whom travelling was no easy thing at his time of life. They met with encouragement, however, for a gentleman in the city, after purchasing books, asked them

to his house, and there they explained to him the essentials of the Christian religion. He was so far influenced as to kneel in prayer with the missionaries whilst they asked God's blessing on him and his household. This gentleman told them of the favourable attitude of the newly appointed Governor towards Christianity, and this news was of such a cheering nature that after the visit was over Mr. Chang returned to the home of Mr. Wu in order to tell the poor down-spirited brother. Mr. Chang gave Mr. Wu the address of the gentleman he had just visited, and when he returned to Yi Yang he felt that his journey had not been in vain.

Leaving Yi Yang the missionaries travelled by native boat to Chang Sha, but they were not able to do anything on account of the hostility of the people. They seemed especially bitter and hateful. The students of three colleges had done their best to stir up the spirit of antagonism amongst the people, and placards were pasted up on the doors of the Confucian temple and on the walls of other public buildings. Promises of



10,000 cash reward were made to all who would give information that would lead to the conviction of any Christians ; promises were made to give half the purchase-money to any informer who would make known the sale of any house for purposes of Christian worship. This attitude of the people did not promise well for the power and influence of the newly appointed Governor, who was evidently favourably inclined towards foreigners, but who found his task rather beyond his powers.

A couple of days' stay at Chang Sha was sufficient to show the missionaries that they might prosecute their work elsewhere with much more success, and accordingly they left for the city of Heng Shan. Passing through the mart of Shiang Tan they met with no opposition, for the people had had strict orders from the officials to respect the members of the Roman Catholic Church there, but they pushed on to their destination, feeling perhaps that this city did not offer any chances of success. Arriving at Heng Shan they at once sought out Mr.

Huang, with whom Mr. Chang had had some correspondence since first meeting him in that town, but he was away from home, and did not return until after they had left the city. They spent Christmas Day there, and then went on to Ngan Ren, where they found that Mr. Shu, the inquirer of the previous year, had fallen back again into the opium habit on account of an attack of illness. This was disappointing to Mr. Chang, but he got the man to promise to come to the Hankow Hospital in order to be cured of the craving for the drug. Leaving Ngan Ren they went farther to the town of Yu, but did not meet with much encouragement, so turning back they decided to return to Hankow, which they reached after a tedious journey on February 4, 1896, a day or two after the District Synod had finished its sessions. A few days after the two missionaries gave an account of their experiences before the native church at Hankow, and thus helped to increase the interest that had already been awakened with regard to the spiritual welfare of Hunan.

Mr. Chang, having finished his work as a missionary to this province, returned to his home at Liang Ho Kou, and again took up the burden of the little church there. Unfortunately troubles soon fell thick and fast upon him. One of his sons had given way to gambling, and had lost all his money. Being deeply in debt, and having no means of paying, he ran away from home, leaving his young bride to look after herself. Shame, sorrow, and suffering combined soon affected her mind, and the poor girl committed suicide by hanging herself. Mr. Chang felt the blow very keenly, but bore up well under it. Unfortunately, however, the scandal worked havoc in the little church, and some of the inquirers withdrew. Meetings could not be held, as the house was now supposed to be haunted, and it seemed for a time as though all the good work would come to naught. By-and-by the church recovered somewhat from the shock, but Mr. Chang was obliged to give up the long-cherished hope of a more lengthy residence in the parts of Hunan he had visited. He felt his duty was at home,

and accordingly threw himself into the work of instructing and developing the church in his own neighbourhood.

This was in the spring of the year 1896, a year fraught with great loss to the Church of Central China, for during those months David Hill was called home. In February, when the missionaries returned from Hunan, Mr. Hill rejoiced in the prospects of success in the long-closed province, but when misfortune overtook Mr. Chang this rejoicing was turned into anxiety, if not real sorrow, for Hunan seemed once more to be left in darkness. Said Mr. Hill in a letter to one of his colleagues, 'It looks as if our movements Hunanwards were going to be hindered, and apparently by the devil. It is sad and humiliating.' And so David Hill, who for so many years had prayed for Hunan, and who had so longed to take a share in its evangelization, laid down his charge, as Moses had done, in sight of the promised land. He was not permitted to enter, but he died in faith, believing that in God's own time the hostile province would stretch forth her hands towards the light.

Mr. Chang being unavailable for further service in Hunan, the native missionary society had to look elsewhere for workers, but for a considerable time none were forthcoming. The Hupeh Churches were only scantily supplied with preachers, and these men could not be spared for pioneer work. So for a time the missionary society held its funds in reserve until suitable evangelists were found.

But though the efforts of the society were curtailed for a time it did not mean that our Church had no more part in the evangelization of Hunan. About two years before this the Rev. David Hill had passed through Canada, and had so impressed a gentleman in Toronto with the value of colportage work that the gentleman left a sum of money to the Upper Canada Tract Society, the annual interest of which was placed at the disposal of the Central China Tract Society for the distribution of tracts and other Christian literature. This sum was divided amongst the different missions working in Central China, who used it to employ colporteurs. The sum of £23 was allocated to

the Wesleyan Mission, and with this money three members of the Methodist Church were employed to travel about the country with books. For some time the colporteurs had confined their operations to Hupeh, but towards the end of the year 1896 they made a journey into Hunan. This journey was not without its adventures, in which the brethren suffered some little persecution and annoyance, but on the whole they had reason to be thankful for their experiences. They were encouraged at times by the presence at their gatherings for prayer in the native inns of those who were evidently interested in the gospel message, and who were desirous of instruction. Arriving at Yi Yang they went purposely to visit Mr. Wu, of whom we have already spoken, and were glad to find that worthy man and his aged mother still holding to the faith they had professed, in spite of trouble and persecution. These good people shed tears of joy when they saw their brethren from Hupeh, feeling the gladness that comes of Christian fellowship, but alas, their tears were changed to those of genuine sorrow



CHINESE PREACHER AT YI YANG.



RAW MATERIAL.





when they heard of the death of David Hill, the loving pastor who had won the hearts of so many of their countrymen. When the colporteurs left they carried an earnest request from Mr. Wu and his mother to the Hankow Church that prayer might be made for them in order that they might have strength to stand firm in the trial and persecution that they were constantly suffering.

From Yi Yang these brethren went on to Chang Sha, but found it impossible to carry on their work. The mob gathered and hindered them from selling books ; but they were protected from violence by the officials, who intervened. Leaving Chang Sha they travelled to other cities, and were able to dispose of some of their tracts, but their work was not particularly easy, and by-and-by they retraced their steps to Hankow, thankful, however, for the privilege of having preached and sold books in hostile Hunan.

The experiences of these brethren and the work of Mr. Chang Yi Chih showed that it was not impossible for the Chinese themselves greatly to influence this province ; and

so from this time onward, although the native missionary society had no special representative there, preachers and colporteurs were at intervals sent to carry on the work and to follow up results of previous operations. Some of these men were in connexion with the Tract Society, and some with the Bible Societies, but all working under the superintendency of Wesleyan missionaries, and thus extending the influence of Methodism in Hunan. One and another of these evangelists returned with stories of the workings of God's Holy Spirit on the hearts and consciences of men, and unassailable evidences of the power of the gospel to save even to the uttermost.

## CHAPTER IV

### FOREIGN EVANGELISM

ALTHOUGH it was given to the native Church to bring about the opening up of Hunan to the gospel, the foreign missionaries were by no means lacking in their endeavours to plant Christianity in this ungenial soil. Realizing, however, that native evangelization was more successful, and over-burdened with circuit duties as they were, their visits were of a spasmodic nature, spying out the land rather than entering in to possess it. As we have already seen it was the Wusueh riot and accompanying circumstances that led the missionaries of our Church to work for the salvation of Hunan. The first effort in this direction was the visit of Messrs. Hudson and Cooper to the cities in the south of the Wuchang Prefecture. This was in accordance with the scheme advocated by

some of the missionaries, of advance *viâ* Hupeh across the border into the hostile province. This visit was made in the year 1893, about the same time that Mr. Chang Yi Chih and his companion Li were preaching and selling Christian literature in the heart of the enemy's country.

The following year Mr. Cooper again essayed a tour in the south of the prefecture, having as his companion the Rev. W. H. Watson, who as superintendent of the Wusueh Circuit was seeking to extend his borders. Unfortunately, Mr. Watson was compelled through sickness to return to his station, leaving Mr. Cooper to pursue the journey alone. Several of the Hupeh cities were visited, and Mr. Cooper crossed the border into Hunan, meeting with no opposition or manifestation of hostility.

The year 1895 saw the outbreak of the China-Japan war. This war marked a crisis in the history of the empire, but its lasting results were only manifested in later years. At the time of its prosecution, and even at the cessation of hostilities, the real course of

events was not known to the Chinese. Lying official reports were spread throughout the empire to the effect that the Japanese were utterly defeated, and that China was of course all victorious. This resulted in a more open expression of the anti-foreign spirit, and that year witnessed some serious outbreaks, in which several foreigners lost their lives. A wave of anti-Christian rage and hatred arose in the West, and no less than five mission centres were attacked and destroyed, happily without loss of life. But the terrible Ku Cheng massacre took place in the autumn, when eleven missionaries were cruelly murdered. All over the empire was unrest and ferment, and this boded ill for the successful carrying on of mission work. Such being the state of affairs it was hardly possible to attempt any invasion of Hunan, and the foreign missionaries were left to exhaust the resources of earnest prayer and to appeal to the sympathies of the home Churches.

It was during this year that the committee appointed at the Shanghai Conference of 1890 to appeal for 1,000 extra men in five

years from that date, issued an extra appeal to the Churches of Christendom, reiterating the sentiments of the Conference, and asking for larger reinforcements. They pleaded the new facilities and enlarged claims of China, and begged that immediate action be taken on the part of the Churches to meet the pressing needs of the vast empire. No wonder that such earnest entreaties were made. The men on the field knew that the powers of darkness had arisen, and were striving to overthrow the kingdom of light that was being established; they knew also that so long as the citadel of heathenism remained intact there was a mighty warfare to be accomplished, and only armies of Christ's soldiers could hope to win in the fight.

The Wesleyan Church in China, whilst emphasizing the appeal of the Conference committee, also made special requests of its own people to send more labourers into the harvest-field. This took the form of an advertisement which appeared in the *Methodist Recorder* during the spring of that

year. The first item of the advertisement shows the premier place that the evangelization of Hunan took in the minds of the missionaries. It ran, 'Wanted, a hundred Methodist young men, Chinese or foreign, as the Lord may choose, who fear nothing but sin and desire nothing but God, who will be ready to preach Jesus in the province of Hunan as soon as it is opened to foreign trade or sooner.' The last item was as follows: 'Wanted, Christian men and women who will daily pray that China in her humiliation may turn to the Lord; that the above advertisement may reach the right persons, and that they may hear in it the voice of God and loyally respond to it.'

In 1897 another attempt was made to reach the border through the cities of the southern districts. This was undertaken by Mr. C. S. Champness, then a Joyful News missionary and working in Wuchang. Mr. Champness left Wuchang on April 5, 1897, wearing on this occasion the Chinese dress in order to escape a good deal of the annoyance to which a missionary clad in European

clothes was generally subject. The first week of the journey was spent in towns not far from Wuchang which had been previously visited, and to which we need not refer in detail. It was when Mr. Champness found himself at a place called Ting Szu Chiao that he was out of the ordinary track of evangelization and was treading new ground. He and his Chinese companions arrived at this place about noon on Easter Monday and commenced selling books. They met with quite a number of people who had lived in Hankow and had heard the gospel there, some of them having been patients in the various mission hospitals. From Ting Szu Chiao they proceeded to the county town of Pu Chi, a place beautifully situated on the banks of a narrow river. The town, however, is subject to floods, the high-water marks being visible on the gates and walls. Most of the houses and shops are elevated from the ground—a rather unusual thing in Central China—and entered by flights of steps. Here the travellers stayed two nights, and had a good day in the streets selling Christian literature and



preaching. Several people seemed willing to hear more about the gospel, and the place offered great opportunities for steady work.

From Pu Chi Mr. Champness and his companions went on towards Yang Lu Tung, a large and busy town which is the centre of the tea-growing district, and where the tea leaf is prepared for the market. During the day's journey they met with the officials and men who were erecting the new telegraph line between Chang Sha and Wuchang. The chief official in charge of the affair was a man named Wu, who had studied in the United States and spoke good English. He was evidently pleased when he encountered the missionary, and the two spent a pleasant half-hour together in one of the tea-shops on the roadside. The erection of the telegraph-line was an innovation not at all approved by the people of Hunan, and Mr. Wu told Mr. Champness that during the operations at certain places there had been serious trouble. The people evidently thought that the line was a business speculation on the part of some foreign firm, and they were determined

to oppose it. The erection, however, was a Government affair, and when the officials took the matter seriously they were well able to see everything carried through according to their own wishes, and were not so impotent as they sometimes professed to be when foreigners were concerned.

Late in the afternoon the travellers arrived at Yang Lu Tung, and found the town and the inns very full of people. Their book-selling was not the success they had anticipated. This was partly owing to the fact that the tea season had not begun, and the people had not much spare money; yet a considerable number of tracts were distributed. Having spent a day or two here the travellers then went on to Shin Tien, a place some ten miles distant.

Shin Tien being on the border of Hunan, Mr. Champness had little difficulty in crossing the boundary, and there in that portion of the province he preached to men who were willing to listen to the gospel. His efforts, however, were hindered by several downfalls of rain, and at last he and his

companions embarked on a boat for Hankow, which they reached after an adventurous journey.

This visit of Mr. Champness was the third attempt made by our foreign missionaries to carry out the scheme of entering Hunan via the southern cities of Hupeh. Very little was done in Hunan itself, as we have seen, but the important thing was first of all to establish centres in those hitherto unevangelized cities, so that the advance on Hunan might be made sooner or later without opposition. These centres could not be established immediately, but a few such journeys were necessary in order to test the spirit of the people, and make them somewhat acquainted with the presence of foreigners.

About six weeks after Mr. Champness's return the Rev. T. E. North, who was then superintendent of the Wuchang Circuit, also made a tour of these southern cities. Accompanied by a young member of the Wuchang Church, Yu Erh Sheng by name, he set out in the middle of June, but the weather at that time was too hot to admit of any

thorough work. In addition to this Mr. North suffered severely from malarial fever, and preached and sold books in much physical weakness, which rendered the tour anything but a pleasant one. One Sunday was spent at the home of the young man accompanying him, and an encouraging service was held, at which a large number of attentive hearers were present. During this journey Mr. North and his companion were not without 'perils of waters' and 'perils of robbers.' In shooting one of the rapids on the river the boat in which they were struck against a rock, receiving three ugly tears in its planking. The water rushed in rapidly, but fortunately they were able to beach the craft and so got out of danger. The damaged boat was repaired by stuffing cotton-wool from an old coverlet into the holes. Another night, whilst anchored in shallow water at Pu Chi, a robber, or robbers, came secretly on board and abstracted half the contents of Mr. North's trunk, which was placed only a foot or so from his bedside.

This tour was confined to the cities of

South Hupeh, and did not extend to Hunan, the object being, as in the former one, to spy out the land and to gauge the prospects of enlarging the boundaries of the Wuchang Circuit, so that by degrees the hostile province might be entered.

The scheme of gradual advance *viâ* these cities had been strongly advocated by the Rev. W. H. Watson, who was at that time the superintendent of the Wusueh Circuit; and as his visits to the out-stations of that circuit were in the direction of the southern border he carefully planned a journey which was carried out in the autumn of 1897, some few months after the visit of Mr. North. He was accompanied by the Rev. G. A. Clayton, one of his younger colleagues in the circuit. In most of the places visited the two missionaries received a courteous reception, and it was only when nearing the bounds of the Wusueh Circuit on the return journey that they encountered a little unpleasantness. But though they did not experience any rough treatment on this tour there was manifested a spirit of opposition of a more enlightened

and perhaps more dangerous type, which made the missionaries feel that probably the real difficulties of evangelistic work were only just beginning to show themselves.

Reports of these journeys to the south of Hupeh were presented to the Synod, which held its sessions in January 1898, and it was decided then to form a branch of the District Mission to evangelize this territory, the whole of the work being placed under the care of the Rev. W. H. Watson, whilst the Wusueh Circuit was left in the hands of the writer. Mr. Watson lost no time in proceeding to his new charge, and in the spring of that year rented a shop on the main street of the town of Chung Yang. These premises were afterwards made sure to the mission for a period of ten years at a moderate price. Mr. Watson at once altered the front shop into a preaching-chapel, whilst the rooms behind were converted into guest-room and prayer-room, in which class-meetings could be held, and he placed a native preacher in charge. During these months of itineration the London Mission and also the American

Baptist Mission had been sending their colporteurs into this district, and they had also decided to occupy portions of the territory and establish mission stations. When Mr. Watson arrived at Chung Yang he found that the London Mission had already rented a house and placed a native preacher in charge. In another town, that of Chia Yu, he also found that the Baptist Mission was already established. This led to a correspondence and consultation with the different missions, the result being that a satisfactory settlement was made, by which each Church had its own special town and district to evangelize, thus preventing overlapping. The London Mission withdrew from Chung Yang, and occupied Shien Ning, whilst we decided not to open premises in Chia Yu or Pu Chi.

Mr. Watson found at the very commencement of the work in Chung Yang one or two men who were already influenced by the gospel, and thus a little church was formed almost before the building was ready to accommodate them. One of these men was a Confucian scholar, whose occupation was

that of reading the Sacred Edict, a Chinese moral treatise, to the public in the streets. The first time Mr. Watson went to Chung Yang he saw this man standing on his little pulpit, or rostrum, and reading aloud, and he forthwith went up to him and presented him with one of Dr. Griffith John's tracts, entitled *The Gate of Wisdom and Virtue*. The man accepted it, and, as it proved afterwards, read it with care, for when the London Mission preacher went to Chung Yang he bought more books, and was so impressed by his teaching that he at once gave up his profession as a public reader, and expressed his desire to be a Christian. Accordingly, when the Wesleyan Mission was established in that town, he at once joined in the services, and sought for baptism. He was eventually received into the Church ; but, unfortunately, the persecution and trouble of the year 1900, during the Boxer outbreak, proved too much for him, and he relapsed into heathenism. Another man, Lo by name, a quiet, simple-hearted tradesman, who had evidently long sought after the Truth, accepted it almost as





GUILD AT TEH NGAN.



FAMOUS TEMPLE IN PAO CHING,  
now used as a Government School.



soon as he heard it. His influence began at once to tell on the people around. He was earnest and sincere, and shrank not from making sacrifices or suffering persecution. He soon cleared his house of idols, and in spite of the opposition of his family took down the tablet to Heaven and Earth. The very day he did so his house caught fire, but the fire was soon put out, no great damage having been done. His friends at once said it was a punishment for his treatment of the idols, and wanted him to replace them, but he refused. Another man, the son of a district magistrate, also joined the little church. He had heard the gospel some thirty or more years before, from the lips of Dr. John, in Hankow, and the influence had been with him ever since.

The Church in Chung Yang being established, and the premises made habitable for a European, Mr. Watson spent several months of the year 1898 there, visiting the towns and villages in the neighbourhood, amongst which was the town of Tung Cheng, some thirty miles to the south-west, and close on the

borders of Hunan. To occupy this city was the next step towards the invasion of that hostile province, and accordingly plans were made to obtain a permanent position there. Mr. Watson preached in the streets, and sold books, and thus the people were prepared for further visits from the hitherto unknown foreign missionaries.

It was not until the following year, however, that a mission centre was really established in Tung Cheng. Mr. Watson, during this period of visitation and work, had left his family at Wusueh, and, at a great personal sacrifice, had carried on this pioneer evangelism. During the winter months he remained at home in order to settle the financial affairs of the Wusueh Circuit, and also to attend the annual Synod which was held in January. But in February of 1899 he once more proceeded to the south of the prefecture, and after a storm of opposition on the part of some of the inhabitants succeeded in renting a house in Tung Cheng. Possession was not immediately taken, but after a lapse of two months the deeds were written and the house

became a preaching-place of the Wesleyan Mission. A preacher was installed then, who has remained there to this day, and whose influence has been of untold good upon the people of that city. And so in this way the advance of the Wesleyan Methodist Church was made upon Hunan ; step by step the cities of South Hupeh were occupied, until a base of operations was established from which the war could be carried into the enemy's country.

## CHAPTER V

### A HOSTILE PROVINCE

AFTER the death of the Rev. David Hill in 1896 the pioneer work of our Church in Hunan received a check. Owing to family troubles Mr. Chang Yi Chih was unable to itinerate there ; our native staff was depleted and none could be spared, and the foreign missionaries themselves were overburdened with the cares of rapidly extending circuits in Hupeh. Other Churches and societies, however, were more at liberty to carry out their programmes of advance, and whilst Methodism stood aside their representatives went forward. The China Inland Mission followed up its work of past years, and sent several more devoted men to the hostile province, but only to encounter the same opposition and hatred as before. That year Mr. John Archibald of the National Bible

Society of Scotland once more undertook a journey, and reached Ngan Ren Shien, one of the towns that had been visited by Mr. Chang Yi Chih. Here he met with Mr. Shu, the man who had heard the gospel from Mr. Chang, and was astonished to hear him address an audience on the truths of the Christian religion. Mr. Shu had profited by Mr. Chang's last visit, and his zeal had been quickened, and, let us hope, his opium habit abandoned. He told Mr. Archibald that there were others in the district who had been influenced for good by Mr. Chang, and he hoped that the Methodist Church would be able to send some one to instruct and help them.

Mr. Archibald's visits to Chang Sha, Shiang Tan, and Shiang Ying, however, revealed all the old hostility and opposition, and he was no doubt glad to retire from those places, but at Heng Chow his reception was of a more cordial nature, the officials treating him with courtesy. Nevertheless he was not allowed to enter the city, nor even to attempt any book distribution on shore, the time

being taken up by intercourse with the officials and also with inquirers. He was gratified to find that quite a number of men had embraced Christianity and had formed themselves into a church. These men had been led to Christ by a member of the London Mission, who had been turned out of his employment at Hankow for being a Christian. A building had been rented, in which they met to worship, and they were waiting for an opportunity of being baptized and received into the Christian Church. Mr. Archibald's visit to this place was not in vain, for these earnest inquirers were able to rent for him a house which became a depôt of the Bible Society.

A year passed by, and nothing was done by foreign missionaries to obtain a footing in the province. Christians were increasing in number, however, and many were the earnest appeals of Hunan believers to the churches of the adjoining provinces to send missionaries to instruct and help them. At last Dr. Griffith John, at the request of several members of the London Mission,



essayed another journey to Hunan. He had not been in the province since the year 1883, when he and his colleague, Mr. Archibald, were somewhat roughly treated, but he felt that for the sake of the growing Church at Heng Chow he must make another attempt, in order to strengthen the converts in their faith and also to see what prospects there were of entering Chang Sha. Unfortunately the success of his visit was marred by the importunity of a German traveller, Dr. Wolfe by name, who, knowing the temper of the Hunanese, determined to enter Chang Sha in spite of all opposition. This gentleman was no doubt possessed of great courage, but he had not to think of the possible results of his actions in the same way that missionaries were bound to do, and so provoking Hunanese anger and hate was to him of no moment. Dr. Wolfe was on his way to Canton overland, and on arriving at the city of Chang Sha applied for permission to enter. Of course this was refused, and the officials did all they could to get rid of him. Dr. Wolfe, however, would not

budge, and gave the officials to understand that he would enter the city or die in the attempt. The officials then sent a communication to the Viceroy at Wuchang requesting him to communicate with the German Consul at Hankow and obtain orders for Dr. Wolfe's removal from Chang Sha. The matter was referred to the German Minister at Peking, and the Viceroy was told that Dr. Wolfe had a perfect right to enter the city, that he would not be recalled, and that the officials would be held responsible if any harm befell him. This communication had its desired effect, and Dr. Wolfe gained his point, but his was not a brilliant victory. He was taken into the city in a closed chair at 3.45 a.m., whilst it was quite dark, and when most of the people were asleep. He was entertained by the prefect at one of the government halls, near the governor's yamen, regaled with a few sweetmeats and a cup of tea, and then taken out of the city in the same chair at 5.45 a.m., just as day was breaking, having spent about two hours within the walls.

This act of 'bluffing' the officials made things much worse for Dr. Wolfe, and when he reached Heng Chow he was received by the irate populace with a shower of stones. An attempt was made to pull him into the river and drown him, but he luckily escaped and managed to reach a place called Li Yu Tang, some forty miles beyond Heng Chow. Here his three servants deserted him, and he was compelled to give up his enterprise and return to Hankow alone. Such a procedure, whilst testifying to the intrepidity of the traveller, spoilt Dr. Wolfe's prospects of a peaceful journey through China, and only increased the hate and opposition of the Hunanese, who were bound sooner or later to wreak their vengeance on some messenger of the Prince of Peace.

These incidents occurred just about two or three weeks before Dr. John, with his colleague, Rev. C. G. Sparham, left Hankow for Hunan. On arriving at Chang Sha they found the people excited on account of the visit of the German traveller, and this did not augur well for their prospects of success.

They were visited by some of the minor officials, and they introduced the question of entering the city; but the officials asked them to defer the matter until their return from Heng Chow, as the governor was away from home. They accordingly acquiesced, and remained on their boat outside the city, under protection of a Chinese gunboat.

Whilst at Chang Sha, Dr. John had a visit from Teng Mou Hua, the chief printer and publisher of the vile literature issued by Chou Han. He had been discovered by Dr. John in 1891 and reported to the officials. Since the troubles of that year Dr. John had had frequent intercourse with him; and somewhat friendly relations had been established. Realizing that it was of no use waiting at Chang Sha, Dr. John and his colleague went on to Heng Chou, escorted by the gunboat. They anticipated a pleasant reception on the part of the inquirers at this city, but were bitterly disappointed on arriving to find a large crowd of people standing on the bank of the river all armed with stones and mud, and

awaiting their approach. As they drew near the crowd commenced to pelt them with the stones, and they were obliged to retreat under the shelter of one or two gunboats. Here they were fairly safe for the time, but the following morning the gunboats drew off, leaving the missionaries once more exposed to the violence of the people. Once more the shelter of the gunboats was sought, but the captain objected. The missionaries, however, insisted on their being protected, and finally the district magistrate made his appearance and begged the travellers to leave the place. He explained that the attitude of the people was owing to the conduct of Dr. Wolfe, who had been there so recently, and that they were determined not to allow any foreigner to set foot on shore. The magistrate was persuaded by Dr. John to allow them to remain and see the converts, but no sooner had he gone ashore than the stone-throwing became more serious and the missionaries were placed in considerable danger. It was patent that to make an attempt to land would only result in a

catastrophe, as the very soldiers supposed to protect the foreigners were instigating the crowd to further violence. At last the missionaries determined to leave, and under an escort of two gunboats they rowed away from the city. Anchoring about two miles down the stream, they were visited during the evening by the inquirers and converts who had identified themselves with the Church of Christ. Seeing that it was impossible for Dr. John and Mr. Sparham to land, the inquirers begged for baptism, and that night on the boat thirteen men were received into the Christian Church. Dr. John and his colleague stayed at their anchorage a few days longer in the hope of an alteration in the attitude of the people and officials at Heng Chow, but their desire was not gratified, and they had to return to Hankow.

The visit of Dr. Wolfe and its attendant circumstances roused once more the anti-foreign spirit of the Hunanese, and provided more opportunities for the manifestation of their hate and the circulation of inflammatory literature. During the remainder of that



HUNAN BRAVES AT ENTRANCE TO MAGISTRATE'S YAMEN.





year it was hardly safe for any one to attempt preaching within the Prefecture of Chang Sha, and entering the city was entirely out of the question. Once more the anti-foreign faction made itself felt, and the notorious Chou Han, who was supposed to be under strict official surveillance, was again to the fore with an inflammatory placard which was pasted up on the walls of the cities and towns in the vicinity. This effusion was entitled 'An appeal for union and vigilant activity,' and it called for the destruction of all missionary buildings, books, &c., and the massacre of all converts and inquirers. It also gave instructions how to oppose a foreign foe and contest the province successfully against the invading barbarians. There was much in the placard to provoke a smile on the face of the European reader, but the sad aspect of the case was that in spite of all efforts to enlighten his prejudiced mind in the shape of gifts of Christian and scientific literature, and letters from Christian missionaries, Chou Han reproduced the charges and calumnies that had worked such havoc in 1891.

Unfortunately, however, for Chou Han, this effusion was circulated at a time when the European powers were menacing China, and the Chinese Government was in evil case. There had been a massacre of German priests in Shangtung, and Germany had seized Kiao Chou with the intention of establishing herself there. At this juncture the Chinese Government was in no mood to tolerate any foolishness on the part of its subjects, and accordingly issued decrees for the protection of missionaries and mission property and the arrest of all malcontents. H.E. Chen Pao Chen, the governor of Hunan, at once arrested Chou Han and had him confined in the House of Detention at Chang Sha, where he would not be able to do any mischief. It happened at that time that a number of candidates for the B.A. examination were assembled in Ning Shiang, Chou Han's native place, and these, followers of the so-called patriot, petitioned the governor through the Ning Shiang magistrate, asking that Chou Han be set at liberty. The governor, instead, sharply reprimanded

the Ning Shiang magistrate for forwarding the petition, and intimated that if the peace was not kept in his district and the candidates became disorderly swift punishment would follow. Since that time little has been heard of Chou Han, and now that Hunan is open we may presume that he will trouble his country no further.

This arrest and imprisonment of Chou Han was one of the signs that Hunan even then was undergoing a change. It was impossible that the people of the province could long maintain their proud isolation ; the influence of the West was bound to permeate their social and political life, as it had already done in other parts of China. Christian and scientific literature had been scattered abroad in the province, foreigners had preached and suffered, and broad-minded and enlightened officials had at times held the reins of government. Perhaps the first significant feature of the change was manifested as far back as the year 1895. During that year the Literary Chancellor, Chiang Piao by name, appointed from Peking to preside over the

prefectural examinations, exhorted the gentry of Chang Sha to read foreign books and acquaint themselves with the affairs of the outside world. This official had had experience of foreign countries, and was set against the ignorance and bigotry of his countrymen. Not only did he recommend foreign literature to the Hunanese, but at the examinations held at Chang Sha he gave the candidates subjects which required a considerable acquaintance with foreign affairs, international relations, &c., in order to answer. Many of the students left the examination stalls in consternation and dismay, being completely nonplussed. They profited, however, by the situation, and began at once to buy text-books and New Testaments from colporteurs in the hope of gaining some of this new knowledge. The outcome of this was that the Hanlins, or members of the College of Literature at Peking, living in Hunan, banded themselves together and sought for means of increasing their knowledge of the outside world. The influence of these men grew, and although

Chou Han and his anti-foreign faction were at work, their efforts were crowned with such success that in 1897 a College of Reform was established in Chang Sha, and the Christian Literature Society of Shanghai was asked to nominate a president. This took place in the same year that Chou Han was arrested.

There were other and significant signs that Hunan was changing even whilst Dr. John and Dr. Wolfe were being driven out. We have already referred to the erection of the telegraph lines between Chang Sha and Wuchang, the prosecution of which work Mr. Champness saw on his journey. In some places great opposition was made on the part of the people, but it was overcome by the officials. Another feature was the attempt made at Chang Sha by certain native capitalists to start a steamship company to run a line of small steamers between Shiang Tan, Chang Sha, and Hankow. This scheme was favoured by many of the scholars and gentry of the city, but the governor withheld his permission on the

ground that Hunan would soon then be opened to foreign trade. These and other innovations were being introduced, and it was patent even then that Hunan could never again be the sealed territory in the dominions of the Chinese Emperor.

During the year following, the electric light was introduced into Chang Sha, and a year later, owing to pressure having been brought to bear on the Chinese Government, the first port in Hunan was opened to foreign trade. This was the town of Yo Chou, situated at the mouth of the Tung Ting Lake, the place where its waters debouch into the great Yangtze River. Even in this matter the wiliness of Chinese diplomacy was made manifest, for the real port for the trade was not Yo Chou itself, but a town called Cheng Lin Chi, some five miles below the former city.

During this time of disturbance and change the Christian religion was making headway, and though in the vicinity of Chang Sha and in the valley of the Shiang River foreign missionaries were not allowed to settle, they

managed to occupy other places farther from the seat of the anti-foreign faction. In the east, on the border of Kiang Si, the China Inland Mission opened a station, and at Chang Teh in the west two brethren of the Alliance Mission established themselves. There were also other native churches established at Heng Chou, Heng Shan, and Shiang Tan, in connexion with the London Mission; in the Lin Wu district, in connexion with the American Presbyterian Mission; and in the Lin Shiang district in the north, in connexion with the American Episcopal Church. At Chang Sha a plucky Scotchman, the Rev. B. H. Alexander of the Alliance Mission, knowing that there was no possibility of living in the city, engaged a boat which he moored close to the city gate on the river-side and there made his home, every day going on to the streets and selling books and preaching the gospel. The name of Mr. Alexander will always be associated with the opening of Chang Sha to missionary work.

But though the knowledge of Christ was

spreading throughout the province, the spirit of bitter hate and antagonism was still prevalent, and many a convert had to suffer for his faith. Stories of severe and relentless persecution were common, and members of all the Churches were called upon to witness for their Saviour in circumstances of danger and extreme difficulty and distress. The experiences of one of our own members are worth relating in this connexion. Situated on the banks of the Yangtze River, near the town of Hanyang, is a colony of Hunan timber merchants. One of these men, Huang Chih Yuan by name, was converted and baptized in the Methodist chapel at Hanyang. He at once sought to bring others to a knowledge of Jesus, and persuaded his brother Chih Kuei to join the Christian Church. Chih Kuei's employer, a man named Li, was much incensed at this, and threatened him with dismissal, but the threat was not carried out because the employer was taken ill, and soon died, leaving Chih Kuei manager of a timber business belonging to a man in Hunan. This man



came down to Hanyang, and in the settlement of affairs endeavoured to enlist Chih Kuei's help in a fraudulent attempt to gain the dead man's money and property. The young Christian refused to have anything to do with the case, and accordingly set out for his home in Hunan to visit the members of his family. What befell him is told in his own words: 'The Lord gave me a good passage to my Hunan home by boat, 2,000 *li* (700 miles). After the first greetings my mother and a number of neighbours asked me, "What is this we hear about you swallowing foreign doctrines? What sort of doctrine is it? We hear that you do not worship idols, nor even ancestors. Is it really true? Are you an ancestor-seller?" And so I explained that "Christians did not "sell their ancestors," but merely revered them as men, not as deities; and that idols were not deities at all, and must not be worshipped. In fact, I chatted about the gospel on most points.

'The next day the neighbours came in again, for they found a child picking up our

household idol, which I had thrown away, and had broken its neck. They said I must be mad to do such things, and so collected to the number of some hundreds and seized me. The greater part shouted, "Bind him, hand and foot, and throw him into the river." And they brought the ropes. So I prayed to the Lord about it, and by-and-by they said, "No, don't drown him, send him to the mandarin." And there was a tremendous uproar. Then some one said, "Don't send him to the mandarin yet; call the scholars of the place, and see whether they can make anything out of him or not." And so seven or eight scholars came, day after day, arguing and disputing with me. I asked them whether they were not Confucianists. They said they were. Then I asked them if they found anything in their sacred books about idols being proper objects of worship; did they even find the word "idol" there? They had to say that they did not. And so they kept on day after day, and the Lord gave me an answer to all their questions. And they had nothing more to ask, so they got

angry with me, and agreed to paste little placards about the town, saying that I was sold to the foreigners, who had bewitched me with their drugs. This they did, and every time I went out into the street I was followed by a crowd of forty or more, who shouted, "Madman! Ancestor-seller! Foreign Devil's Son!" And folks came out of their houses to see whether my eyes were real, or whether the foreigners had scooped them out and put false ones in their place. Then they persuaded my mother that she must on no account eat at the same table with me, lest she should take the infection too. I stood it for some days, and then went off 120 *li* (forty miles) on foot to see my married sister, thinking I might get employment there. They were less violent there than at my home, but all said I was a fool, and must not stay there. So after ten days I returned to my mother. She would not even give me rice this time, nor allow my bedding and things to remain in her house. They were infected with foreign religion as well as I, she said. And she began to exhort me to repent and worship

idols and ancestors, like a sensible and good man. If I did, she said she would forgive the past, and hand over her savings, and the money that my brother and I had sent her now and then, set me up in business, and conclude the arrangements she had been making for my betrothal and marriage. "But if you will not repent," she added, "you are no son of mine!" (A son continues the line of family sacrifices to ancestors, which you know is our Chinese way of putting it; and the great reason why every one longs for sons is to supply incense and cash-paper when they are dead.) I told her I could not, and she became very angry and drove me away. So there I was 2,000 *li* from Hanyang, without a single copper cash for the journey.'

Huang Chih Kuei eventually arrived in Hanyang, and although he had suffered for his faith, was no doubt all the stronger and better Christian on account of his hardships, which were comparatively light compared with those that some had to endure in other parts of that hostile province.

## CHAPTER VI

### 'A FAMOUS VICTORY'

TOWARDS the end of the year 1898 circumstances were so far favourable as to allow the attention of the Methodist Church in Central China to be again drawn to direct work in Hunan. By that time the churches in the south of Hupeh had been established, marked changes had been observed in the attitude of the Hunanese, our mission staff had been increased, and once more efforts were made to carry the gospel to these misguided people. The first missionaries to cross the border were Dr. Arthur Morley and the Rev. Lo Yu Shan, who travelled through the south of Hupeh and visited three or four cities of Hunan, meeting with a favourable reception. A month or two later two native colporteurs, belonging to the Central China Tract Society, but under the

superintendence of the Rev. W. H. Watson, traversed the north-east of the province without opposition. In fact at one place, Liu Yang, a large city in the Chang Sha prefecture, they were entertained by one of the wives of the ex-governor of Hunan, who had become a member of the Alliance Mission at Wuchang some years before.

The next visit was made by the Rev. W. H. Watson, who, whilst establishing the churches in the south of the Wuchang prefecture, had long desired to witness for Christ in Hunan. Tung Cheng, the last link in the chain of stations from Wusueh, having been occupied, and a church gathered together, Mr. Watson was at liberty to go farther afield, and accordingly on April 28, 1899, started out with his colleague, Mr. Li Sheng Kan, for the enemy's country. Leaving Tung Cheng in the afternoon, the two stopped at dark within about a mile from the border of Hunan. The next morning they crossed into the province, and passing through several villages and small towns, reached a place called Nan Chiang Chiao at



DR. MORLEY IN THE MISSION COMPOUND AT TEH NGAN.





dusk. The following day, which was Sunday, was spent in the town, and their time was fully occupied in preaching in the streets; this they were able to do without let or hindrance. On the Monday, having sold tracts and books in the city, they started off again, and on Tuesday reached the town of Ping Chiang. Here they met with a peaceable reception, and were able to sell books in the streets without even the inevitable crowd so characteristic of China. The only unpleasant experience the travellers had was owing to the official, who after they had retired to rest, sent for their passports, and on realizing that these were satisfactory, tried to insinuate that they were false. This difficulty was got over, however, and the mandarin pacified when he learnt that the missionaries intended leaving the next day. Their next objective was a town called Chang Shou Kai, and the official, without being requested, sent two soldiers to accompany them to that place, which they reached on the following Saturday. Owing to the tea trade being then at its height there were thousands of people gath-

ered, and the civil and military officials each sent two soldiers to protect the travellers from ill-treatment. The soldiers tried to prevent them selling books, but seeing that it was of no avail they eventually gave a helping hand, and the missionaries were amused to find their escort calling out the titles of the tracts, and receiving and counting the money which they handed over in due form. After this bit of exciting work the travellers walked on into the country until they came to a lone house where they stayed for the night and enjoyed a Sabbath rest on the following day.

On the Monday the travellers started once more on their journey, and during most of the week were visiting country towns and villages, preaching in the open air and holding conversations with individuals at wayside tea shops. No serious opposition was met with, and the absence of any manifestation of the anti-foreign spirit made the journey a pleasant one. Its delightfulness was enhanced by the magnificent scenery through which the travellers passed, their route having

lain in a mountainous district. The reports of these three journeys were given at the following Synod held during January 1900, and it was felt by all present that some definite step must be taken towards the evangelization of Hunan. There were many indications that the attitude of the people was changing, and that the long-closed doors of the province were being slowly opened. Some of the other missionary societies working in Central China had already established themselves in Hunan, and the Methodist Church could not stand aside whilst the armies of Christ were advancing. So at the Synod two momentous decisions were made : one, that three of the senior missionaries visit Hunan with a view to establishing mission work in some special centre ; and the other that all the proceeds of the Twentieth Century Fund raised locally should be devoted to providing plant for that centre.

It seemed a strange dispensation of Providence that the Synod which made such important decisions with regard to Hunan should have the mournful duty of listening to

the obituary of Mr. Chang Yi Chih, who had passed away during the preceding year. Mr. Chang had continued his work at Liang Ho Kou, and had finally been appointed to fill an important post in Hankow, but before he was ready to set forth for the last-named city he fell ill, and after a few days' sickness went home to God. His was a notable funeral. Over 200 men walked in procession bearing the white badge of mourning, whilst the route from the house to the grave was lined on both sides by a dense crowd, which just made way for the mourners to pass. Thus was the memory of a good man honoured in his native village.

After his third visit to Hunan Mr. Chang had not been able to continue his work in that province, but his mantle had fallen on a worthy brother already mentioned, Huang Chih Yuan, a Hunanese converted and baptized in Hanyang. This man was first made a colporteur in connexion with the Central China Religious Tract Society, but his sterling qualities led the missionaries to appoint him to a special work in the north-

east of the province, and his support came partly from the funds of the native missionary society inaugurated by Mr. Chang. So although our pioneer had gone to his reward the Methodist Church was not left without a missionary in dark Hunan.

The decision of the Synod with regard to the foreign visitation of Hunan was carried out when on Wednesday, April 25, 1900, the Rev. T. E. North, chairman of the district, the Rev. W. H. Watson, and the Rev. G. G. Warren started from Chung Yang, one of the southern stations in Hupeh, for a journey in the adjoining province. The following day, Tung Cheng, our most southern station in Hupeh, was reached, and the missionaries were cheered to find quite a large number of people attending the services at the chapel, although only a year had elapsed since the opening of the work. As it was so near the Sabbath Mr. Warren decided to remain and hold the services there, and then by quick walking catch up to the other two, who were to proceed on their journey. The Rev. W. H. Watson

describes the journey as follows: 'Mr. North and I left Tung Cheng about noon on Friday, and rested that night just outside Hunan. Next morning we entered the province, and walked quietly on, passing through the town of Nan Chiang Chiao in the afternoon. Soon after passing this town there seemed a little more excitement, and the people ran from village to village, calling their friends to look at us, and evidently the feeling was not so friendly. We were glad to get amongst the hills once more and be quiet. We then went up a rather high pass, and found some houses on the top, where we stayed and spent the Sunday. We had a quiet day amidst delightful scenery. Towards night the report that there were foreigners in the inn spread through the surrounding country, and we had our evening meal, and prayers afterward, amidst a curious crowd, who watched our every movement, and would not go away when we wanted to go to bed.

'Next day we travelled through a pretty country, passing through a fair-sized town,

where we tried almost in vain to sell our books. So many of our colporteurs and preachers had passed that way during the preceding eighteen months that no one now wanted to buy. That night we stayed at a very clean and pleasant roadside town, a few *li* out of Ping Chiang. It rained heavily next morning, but cleared about breakfast-time, and we went on to the city. We sold many books on the way, and then were selling books in the streets of Ping Chiang, when we were joined by Mr. Warren, who had come from Tung Cheng since early on Monday morning, and had had a quiet journey, except that he was knocked into a rice-field at the place where we found the people unfriendly as we passed on Saturday afternoon. We spent the rest of the day preaching or selling books in the streets of this city. After again quietly preaching and selling books in the streets we left the city about noon the next day. Though there was no need for it the mandarin had sent soldiers to protect us in the streets, and now two soldiers and a "thief catcher" were sent with us on

our tour. The first day's journey was uneventful. Next day our two soldiers left us as we crossed the border into the Liu Yang county, but the "thief-catcher" continued to "protect" us. All along the way we offered books for sale to those we met, and when occasion offered we preached to the people at towns and wayside inns. That day we crossed a fine pass and very much enjoyed the scenery. At night we stopped in a rowdy little town, and had considerable trouble with the people. One of us had to stay out and keep them in good humour whilst the other two ate their meal and had prayers with the coolies and servants. After a while the people went home and we got to bed. Next morning we sold books in the town, and had no trouble with any one except a young scholar, the son of a wealthy family, who had tried to stir up the people the night before. The road that day was through a very fine country. In the afternoon, after crossing a high pass, we came to an inn in a quiet village, and learning from our experience of the night before, we resolved to spend the



night there, though it was still early. Next morning it poured with rain, and as we walked we gradually became wet through. In this condition we tramped on to Liu Yang, arriving there about one o'clock. It was too wet, and we were too wet, to sell books in the streets, so we tramped on through the city to our inn. This caused considerable excitement, and by the time we reached the inn quite a crowd was following us, which soon filled the inn and the street outside. Our room was built on posts and looked out on to the river, at a great height above it, and I was in great fear lest the crowd who rushed in should cause it to topple over into the water. All business was suspended in the inn, and the soldiers who came from the mandarin could do little more than keep our room clear, the shop and the street were full. So about five o'clock we decided to go out and sell books. We had an exciting time for some minutes; I quickly sold one hundred illustrated tracts, and had a noisy crowd almost fighting for them, and wanting them faster than I could give them out. In the

open street things were quieter, and for about two hours we sold a large quantity of books, and then returned to the inn. We had satisfied the crowd, and most of them had gone home.

‘We had a quiet day on Sunday; a pleasant river and fine hills behind on the outside, and the first Christian service perchance ever held in Liu Yang in the inside; and then we were reminded in the sermon of the throngs that followed the Master in the days of His earthly life, and the invitation to the disciples—“Come ye yourselves apart and rest awhile.”

‘On Monday we were up almost with the sun, and went out quietly and sold books. I was alone with my servant, and without any excitement, sold one hundred almanacs and scores of other books, and came back about ten o’clock with pockets full of cash and scarcely a book in my hand. Before leaving the city we had prayers in our inn, which were attended by three young men who expressed a wish to join us, one of whom bought a New Testament, a hymn-book and

other tracts. We left our inn soon after noon, and by-and-by were clear of Liu Yang and its crowds and out into the open country. The next two days were spent on the road walking, resting, preaching, selling books, all as opportunity allowed. The country was rather less interesting, the people less profusely friendly, but still fairly well behaved. At the inns at night we had scores, or even hundreds, to watch us eat our foreign food—we were just hemmed in by them. But almost always they were good-natured, and were fairly agreeable company, though we began to feel great sympathy for the Prince of Wales and the Royal Family.

'We reached Li Ling about 2 p.m. on Wednesday, May 9. We found a telegraph station as we entered the city, and my two colleagues went in to send a message to Hankow. I stayed outside and sold some books and looked after our baggage, detaining it until the others came back. We then went on the street and sold books. We sold a fair number, but as we wanted to get a boat and go on board that night we had not

time to go into all the streets. A bother arose about the boat, and we had to go to the mandarin to settle it. He received us very kindly, and soon put the matter right. In a few minutes we were on board the boat, and after just getting away from the town we stopped for the night. From Li Ling we went down to Lou Kou, and here entered the famous Shiang River, which passes through the province from south to north, and has many of the most important cities of Hunan on its banks. We sailed down this magnificent river for about thirty miles and then came to the city of Shiang Tan, the largest business centre in Hunan. We arrived about midnight on Thursday, and early on Friday morning went on shore. We walked nearly round the city proper—a walled city—but found it a very poor place. The business streets are outside the walls, and stretch for several miles along the river bank. We returned to our boat for breakfast and prayers, then went off to visit the missionaries, and see something of the business part of the town. We first visited the American



WU SHUI TING,  
Native Preacher at Yang Chow.



HIS EXCELLENCY CHANG CHIH TUNG,  
Viceroy of Hupoh and Hunan.



Presbyterian Mission, where we found the Rev. W. H. Lingle in charge, and two ladies looking after the medical and women's work. . . . In the afternoon we went to see the new London Mission chapel, and then went some distance farther up the street and got some idea of the size of the city. We then returned to our boat. On our boat we were visited by Mr. Chiang, an English-speaking Chinaman, sent by a native missionary society in Fukien as their missionary.

‘ From Shiang Tan we went on to Chang Sha, the capital of the province, arriving there about noon on Saturday. Here we found Mr. Alexander of the Alliance Mission living in a boat near the smaller West Gate. We moored our boat alongside of his, and during the next two days had happy and helpful fellowship with him. We had three services on Mr. Alexander's boat on Sunday, and an English prayer-meeting, and much godly conversation on our own. The day was one of rare opportunity and blessing, and would have been almost an ideal Sabbath but for the repeated visits of the officials

to try to persuade the two brethren in English clothes, Mr. North and Mr. Warren, not to enter the city. We had quite an amusing encounter with the Colonel of the Guard in the morning, in which he got the worst of it, and finding he was being made ridiculous before his own people he finally agreed to protect us, and let us all go into the city. So on Monday morning at nine o'clock a number of soldiers and small officials came to our boat, and we went with them on to the street, and began to sell books. In a few minutes we came to the smaller West Gate, an imposing tunnel-like entrance, and passed into the city. It was an important moment for me, almost the realization of my highest missionary ambition. But in the case of the other two it was really an historic occasion. They were probably the very first foreigners *in foreign clothes* who had ever been permitted to walk in at these gates, or stand and sell books in the streets. None but consuls or captains of gun-boats had ever been allowed to enter Chang Sha in foreign clothes, and even then had



entered closely concealed in covered chairs. But now the way was cleared for all, and Englishmen in their own dress were allowed to walk quietly into the city and sell books along its streets. " It was a famous victory," and a victory won for all and once for all. We walked quietly along the streets towards the North Gate, then back to one of the gates on the west of the city, and along the river street and back to our boat. We were perhaps two hours inside the walls and sold about all the books we had with us, and preached once or twice. I had seen many more rowdy places than Chang Sha ; in fact it seemed as if all the rowdiness was in the brains or wishes of the officials, for I scarcely heard a rude word or saw any excitement. Though perhaps this was in part due to the fact that I was soon separated from my companions and went on quietly with our native preacher ; yet I believe my colleagues would bear the same testimony.'

Mr. Warren says, ' At first the soldiers made up their minds that the quickest way to get us round the route we had marked

out would be to prevent any one from buying our books. In vain we offered Gospels or tracts; any one even desiring to look was instantly cowed with the shout of "Don't buy," and at once protested that he didn't wish to. Once inside the gates I turned to the soldier nearest me and said, "You are foolish. You see what a lot of books we have. We are going to stay inside the city till we have sold them all. If you stop people from buying you will have us on your hands till dark, but if you make no opposition we shall soon get through our work and shall then quietly leave the city." He never stopped to answer me a word, but in as commanding a voice as ever, shouted out, "Five cash each! Come along! Buy! buy! buy!" And buy they did. We had to send back to the boat for fresh supplies though we only stayed in the city for three hours.'

Leaving Chang Sha, the travellers went down river to Shiang Ying, where they sold books and preached; then they crossed the Tung Ting Lake and came to Yo Chou. In this city two missionaries of the London

Mission had established themselves and they were visited by our travellers. Leaving Yo Chou, Messrs. North and Warren sailed down the Yangtze River to Hankow, and Mr. Watson returned to his station of Chung Yang overland, arriving there after two days of hard walking.

The visit of these three brethren to Hunan revealed possibilities of mission work in that province much greater than had been anticipated, and the feeling of the missionaries was that Chang Sha or some strong centre should be occupied without farther delay. This was not to be, however. The door that had opened so widely was suddenly closed, and Hunan once more refused the gospel and vented its hate on the messengers of the Cross. Hardly a month had elapsed since our three missionaries had returned when the Boxer troubles broke out, and China was seething with the spirit of anti-foreign bitterness and opposition. Hunan at once rose to the attack, and before long the whole province presented a spectacle of burnt chapels and wrecked mission places. All the Protestant

missionaries escaped with their lives, but at Heng Chou a Roman Catholic bishop and two European priests were murdered. No fewer than thirty chapels and houses belonging to the London Mission alone were destroyed in this outbreak of fanaticism and rage, whilst scores of converts of the several missions suffered injury and loss. The work of God that had seemed so prosperous in this dark and benighted province was blasted as with the breath of fire, and once more the powers of darkness seemed to have resumed their reign.

Every one is familiar with the chief features of the Boxer outbreak in China, so we need not dwell upon them here ; suffice it to say that during the year 1900 all mission work was disorganized, and the Church of Christ in great straits. The Methodist Mission in Central China, although escaping the severity of the storm, suffered to a slight extent ; but in a comparatively short time work was resumed, and missionaries were able to return to their stations. As may be surmised, however, the character of the situation was such

that no thought could be given to the prosecution of work in Hunan, for it needed all the efforts of the depleted body of workers to watch over the churches in Hupeh.

Early in the year 1901 things began to resume their normal position, and the effects of the storm were rapidly effaced. But China had entered on a new era ; the upheaval had resulted in the disintegration of the old forces of conservatism and dislike, and there were manifested the beginnings of a new life. This was especially the case with Hunan. It had seemed for a short time as though all the previous preparation had been in vain ; as though Hunan was, as before, the hostile anti-foreign province determined to keep its territory inviolate from the defilement of the barbarian. But this could not be. The Chinese Government had learnt its lesson, the Hunanese gentry and officials had had better guides than Chou Han and his confrères, and the common people had seen that foreign influence and Christian teaching made for material and moral improvement of the conditions of life ; and so the gates of the

cities were opened to missionary and merchant alike. As soon as circumstances would permit the missionaries who had been turned out of the province returned to their stations, the scattered converts gathered together, and in a short time Christian work was going on as though there had been no trouble of any kind. Not only were opportunities afforded for the return of those who had previously worked in the province, but new openings were made, and one by one the members of various missionary societies took up their abode within the once hostile borders.

During this year it was impossible for the Methodist Church to make any definite movement in the direction of evangelizing Hunan, as many of the mission staff were on furlough, but a visit was paid by one of the missionaries that was destined to have even better results than the tour of the three in 1900. The Rev. G. G. Warren, at that time superintendent of Wuchang, took advantage of the summer recess of the Theological School to make a tour in the same direction as that of the previous year. Leaving Hankow on June

27 he reached Chung Yang in the south of the Wuchang Prefecture, and then after a few days spent with the members of this and the Tung Cheng Churches, crossed the border into Hunan. The narrative of his journey is as follows : ' On Monday, July 8, we started off from this border city of Hupeh, and by midday had crossed into the province of Hunan. . . . On Wednesday, July 10, we reached the city of Ping Chiang about nine in the morning. We found the literary and military examinations were in full swing, and were told that 5,000 students were in residence. Apart from the fact that almost all available lodgings are occupied at such times, it would have been very unwise to have attempted to pass the night in the city. We therefore just passed through two of the principal streets, selling books all the way, and went straight on to Liu Yang. For about four hours we made our way through the crowds that ran from all sides to have a look at this curiously dressed man. . . .

' On the Thursday, when we had got some seven or eight miles beyond the border of

Ping Chiang, two soldiers arrived to escort me to that border. They were very full of apologies for their lateness, but the official did not know of my being in the city. While thanking them and their official for their kindness in thus trying to protect me, I was able to emphasize the fact that there was undoubtedly no need for all the expense and trouble entailed by this guarding.

‘We reached Liu Yang on the Saturday. Ping Chiang was crowded with students up for examination, but Liu Yang was much more crowded with country people gathered for a big festival in which a procession of idols and dressed-up actors and theatrical displays form a part. Once more the good hand of our God was upon us, and for hours we were able to walk about the streets without any danger. Once we unexpectedly got into the thick of the crowd, and there was a certain amount of shouting that was by no means pleasant. Just then bookselling was out of the question; the only thing to do was just to move on as best one could to a quieter part. Scarcely a dozen people followed us,



and we were able soon to recommence book-selling. We felt it would be more convenient to hire a boat than to attempt staying at an inn on the street, and we were thus able to have a very quiet Sunday. Two of the three who joined us in worship the previous year were with us again this time. The third I met a few days later in Chang Sha.

'We went by water to Chang Sha, down a beautiful river that as far as I know has not been travelled over by any European before. At the towns on the way we met with a very good reception. . . . I was enabled to find out what a tremendous alteration had taken place in the treatment accorded to missionaries during the past few months in the city. . . . Mr. Alexander of the Missionary Alliance was living in the same boat moored at the same spot where we found him the previous year. It would be hard to exaggerate the value of the quiet persistent work that Mr. Alexander has carried on. He was obliged to leave for some months during the troubles of the Boxer year; and undoubtedly to the troubles themselves and

the necessary reaction must be attributed the change from the haughty contempt of former days to the almost obsequious help of the present. But for the real respect to the missionary, born of knowledge of the man and his conversation, and not of fear of his consul and his nation's gunboats, for that, under God, the missionaries working in or visiting Chang Sha may thank Mr. Alexander.'

## CHAPTER VII

### DOORS OPENING

WHEN the ministers assembled at the Synod of 1901, three missionaries and their wives, and two other workers of the Women's Auxiliary, had returned to their work after furlough in England, and two new ministers had been added to the staff, one of them an old worker and well qualified to enter at once on the manifold duties of missionary life. Having thus increased in numbers, the Synod gladly faced the question of work in Hunan, and realizing the possibilities in the now open capital of Chang Sha, appointed the Rev. E. C. Cooper and the Rev. Lo Yu Shan, the Chinese minister, to that city. Still wishing to develop the work across the border from the south of Hupeh, they appointed the Rev. W. Rowley and the Rev. W. W. Gibson to Chung Yang, leaving these

two young brethren under the superintendency of Mr. Cooper. In this way it was hoped that a line of stations extending from Chung Yang to Chang Sha might be occupied, and that the north-eastern corner of the province of Hunan might be evangelized.

The Chinese minister, Mr. Lo, was himself a native of Hunan, and it had been the desire of his life to carry the gospel to his own fellow provincials. He was a man of sterling piety and of considerable ability, having proved his call to the ministry in several fields of labour, and having commanded the confidence and respect of all the foreign missionaries with whom he had worked. At the time of his appointment to Hunan he was still on probation, but the following year he was ordained and took the place of the esteemed Rev. Chu Shao Ngan, who had passed away a short time before.

Soon after the Synod was over, Mr. Cooper made arrangements for his journey to Chang Sha, and it was decided that Mr. Lo should precede him, in order to find



REV. LO YU SHAN.



suitable premises in which to live and work. Accordingly Mr. Lo left Hankow, and on January 15, 1902, arrived in Chang Sha. He carried a note of introduction to Mr. Alexander, the missionary living on a boat just outside the West Gate, who on receiving it welcomed Mr. Lo and treated him with every kindness. On the very afternoon of the preacher's arrival, the various missions already in the city were holding their weekly united prayer-meeting, and Mr. Lo accompanied Mr. Alexander to the service. The object of Mr. Lo's visit, and the decision of the Wesleyan Methodist Synod, were made known to the meeting by Mr. Alexander, and special prayer was offered that the decision might be blessed of God and that Mr. Lo should be guided in his selection of premises.

The prayer was answered in a very definite manner. The following day Mr. Lo was passing down a street and caught sight of a rental notice. The terms of the rental were distinctly stated. The position, suitability, and general state of the property were all

that could be desired, and so Mr. Lo decided to approach the owner.

The following Thursday Mr. Cooper reached Chang Sha, and on Friday morning was taken to the house by Mr. Lo and had an interview with the owner. He decided to occupy at once, paid down the deposit, and settled the matter. The officials were courteous and obliging, and dispatched a small guard of soldiers to live in a room just inside the front entrance, so as to make doubly sure that there would be no disturbance. By the kindness of the China Inland Mission, one of their inquirers was forthwith installed as temporary caretaker, and Mr. Cooper and Mr. Lo left the city to arrange for the removal of their furniture, as well as for Mr. Lo's family to join him.

The two missionaries were soon settled in their new work. A letter written by Mr. Cooper a few months after their arrival refers to the encouraging signs in the mission and also to the changing conditions of the once hostile Hunan. Mr. Cooper writes: 'The Wesleyan Mission is the last to enter the



city. The prayers of hundreds have been answered, and to-day we are wonderfully situated near the West Gate. Our present premises are rented. The place is entirely new, and is commodious and convenient. We have an outside hall to seat over a hundred, where daily preaching to the heathen has been commenced. At the back of this is a second hall, also capable of seating about the same number, where daily instruction is given and Sunday services are held. At the side is a grand reception-room for visitors and inquirers, while at its back is a smaller room for any more seriously inclined. On the corresponding side are the missionary's quarters.

'Already the people are coming to our services. Each evening sees from ten to fifteen worshippers, while Sunday services count some thirty attendants. One man from a place distant eighty miles has come regularly for two weeks. He lives at an inn in the city and comes for daily instruction. One night I asked him could he pray, and he replied, "Yes." His prayer was humble

and simple. He prayed as though he had prayed before, and I found he had already begun daily prayer in his room at the inn. He seems to have a real grasp of the central truths of Christianity, and is a most promising man. My native colleague, Mr. Lo Yu Shan, is a most valuable assistant. He daily interviews all callers, and is doing good work in the guest-room. It is surprising the number of better-class men who call. The leaven of the West seems to be quickening these Hunanese. When Hunan moves she will move China.

‘Everywhere there are signs indicative of life. The other day I heard a factory whistle calling its workers together. A little later I heard the “toot-toot” of a launch in the river. Some time ago I visited a foreign match factory outside the city. Most mornings now I can hear the bugle of foreign-drilled troops calling the *réveille*. Yesterday on my walk in the city, I passed a queer-looking structure, which I was told with pride was a “foreign house.” A little farther on I came across a proclamation admitting the

fact that foreign nations had got rich by their productions of skill and art, that China had mistakenly disdained such things, but that now her people must bestir themselves and seek to learn the skill of the West. To this end the proclamation announced that an industrial school would shortly be opened. This in Hunan!

‘A few paces away was a yellow poster—an Imperial Edict, just arrived. It dealt with Christianity, and proclaimed the equality of Christian and heathen—this in Chang Sha, from which city the vilest of literature and the foulest of slander denouncing Christianity once flooded the empire. Before I reached home, I saw a large map of the world hanging in a book-store. I entered and asked what maps could I buy, and in a few seconds I had more maps on the counter than I cared to purchase. They were all foreign work, or rather, imitations of foreign maps—pirated editions of Rev. Timothy Richard’s maps from Shanghai. The above are true indications that the new leaven of Western civilization is making itself manifest in con-

servative and seclusive Hunan. Not only is there political, social, and industrial ferment—there is also spiritual inquiry abroad. People are asking what has made the West what it is, and as missionaries, we point to the panacea for the ills of the world—Jesus Christ.'

But though such a peaceful entrance to the city had been granted to our brethren, their work was attended with difficulty and even with danger. On two occasions that summer the circumstances were such that little would have sufficed to have caused serious injury to life and property. One day a rumour spread abroad in the town that the city god had gone to the Wesleyan Mission Chapel, and was there beating the pastor in charge, Mr. Cooper. A large crowd soon collected before the doors, and were disgusted to find that the rumour had been false, Mr. Cooper on that occasion being away from home. The officials promptly sent soldiers, who speedily cleared the mob. Some time later on, a madman who had been injured through falling from a high roof was brought in a

dying condition to the chapel dispensary to be cured. Of course a crowd attended, and then the story spread abroad that the missionaries had administered some powerful drug and turned the poor fellow mad. For a time it seemed as though a riot would occur, the populace were so excited, but the timely arrival of the head of the police force saved the situation.

During this year, whilst work was being carried on in Chang Sha, Mr. Cooper had to give thought to the outskirts of his large circuit, where at Chung Yang, Messrs. Rowley and Gibson were holding the fort. He accordingly crossed the intervening tract of country, and, with the help of Mr. Lo, succeeded in renting premises in the towns of Liu Yang and Ping Chiang, so recently visited by Mr. Warren, Mr. Watson, and others. It will be remembered that the colporteur, Mr. Huang Chih Yuan, was working in this district, and when the premises at Liu Yang were taken he was installed in charge. At first there was no opposition on the part of the natives of the city, and it seemed as

though Liu Yang would readily accept the gospel; but soon the forces of evil were at work, trouble ensued, and the preacher, Mr. Huang, received a severe beating at the hands of a crowd of roughs. The official, however, stepped in and severely punished the offenders, although Mr. Huang asked him to condone their offence. This manifestation of the Christian spirit of forgiveness on the part of the preacher won for him the respect of the people of the place. At Ping Chiang there was more opposition. Mr. Cooper rented some very suitable premises on the main street of the town and in the busiest part of the thoroughfare. The county official, having newly arrived, issued a text for an essay for the local examinations, the gist of which was that Christianity was everywhere making rapid strides throughout the empire, and that he had the pleasurable news to announce that Mr. Cooper (mentioning him by name) was intending to propagate this Christianity in Ping Chiang. The result was other than the official anticipated. Out of some twelve hundred students, only two

or three hundred presented themselves for examination, and these had to be persuaded into it by the local gentry, otherwise the examination could not have been held, in which eventuality the magistrate must have lost his office with little hope of ever gaining another. The local High School issued a filthy and violent placard of the old type, denouncing Christianity, and accusing the Church of the vilest of unnatural crimes. Copies of this placard were pasted all over the town. The landlord who had rented the premises was intimidated, and he returned the money and refused to let the house. The middlemen were beaten and were made to apologize for their action; one of them being obliged to fire off eight thousand crackers whilst walking the whole length of the town. Mr. Cooper, hearing of this, visited Ping Chiang at once, and had an interview with the official and gentry, with the result that the storm blew over, all ill-will was removed, and the premises rented to the Wesleyan Mission. The preacher who was installed in this place was Mr. Wu, the

Hunan man visited by Mr. Chang Yi Chih on his third journey to Hunan.

In both the above-mentioned cities earnest inquirers after the truth were found, even before the missions were established. At Liu Yang lived one of the young men who had heard the gospel from the lips of the three missionaries as they passed through in 1900. On the establishment of the mission there he associated himself with it and sought to know more about Christ. On this account he was subject to much persecution, but he held bravely on, and was also successful in influencing three of his younger brothers. The youngest of these brothers tried the experiment of placing his shoes on the head of one of the great city gods, to see whether the idol could retaliate. This action, whether wise or not, bore testimony to the fact that his superstitious fears had partly been dispelled owing to the earnest witness of his brother in the home.

At Ping Chiang was another young man who to-day is one of our Hunan preachers. During the earlier years of his life he had





A CHINESE CHRISTIAN FAMILY.



passed through many sorrowful experiences, and considered them as an indication of the punishment of offended Heaven. He accordingly became an ascetic, abstaining from meat, and gathering about him a number of followers became the recognized leader of a sect. He first heard the gospel from Mr. Li, the preacher at Chung Yang, during a visit to the south of Hupeh. He met foreign missionaries for the first time when Messrs. North, Watson, and Warren passed through Hunan, and an impression was made upon him which resulted in his acceptance of Christ as his Saviour. He began to attend the services at Ping Chiang, and manifested great earnestness in his efforts to bring others to the truth.

The experiences of Mr. Cooper in inaugurating new work in Hunan showed that though the province was really open to the spread of Christianity, superstition and hate still lingered in the minds of the people, and that at any moment these evil forces might work havoc and disaster. This was only too plainly shown that very summer in another

part of the province, where two missionaries of the China Inland Mission were brutally murdered. At the city of Chen Chou, in Western Hunan, the cholera was raging, and many deaths had taken place. Terrified and panic-stricken, the populace spread the report that the wells were being poisoned by the foreign missionaries living in the town. Such a rumour was calculated to arouse the worst passions of a Chinese mob, and without more ado they assembled in thousands before the mission chapel, wrecked the place, and massacred the missionaries. Not content with this mischief, they proceeded to the Imperial Post Office and there destroyed the property and beat the postmaster, who was an Eurasian. This terrible tragedy might have been averted had the officials done their duty, but culpable indifference and neglect on their part ended in the death of those they ought to have succoured. Swift punishment, however, followed. Two of the responsible officials paid for their negligence and callousness with their lives, and the people of Hunan were given to see

that the time for such display of anti-foreign hate had gone by.

In the autumn of that year, the Rev. W. H. Watson, who was chairman of the Wuchang District, accomplished another long-anticipated visit to Hunan. Ever anxious to do his part in the evangelization of that province, he had watched with considerable interest the opening up of work in Chang Sha, and Mr. Cooper's successes made him long to share in the joy. Accordingly on September 4 he left Wuchang for Chang Sha.

At the time of Mr. Watson's visit to Chang Sha, the Triennial Examination for the degree of *chu ren*, or Master of Arts, was being held, and an organized attempt to supply the candidates with Christian books was made. Although Chang Sha was open to mission work, the enterprise was a somewhat bold one.

'Two days before the distribution,' says Mr. Watson, 'John Archibald, Esq., came from Hankow as the representative of the Central China Tract Society, to superintend

the distribution. On September 11 most of the missionaries and native preachers in Chang Sha assembled in our Wesleyan chapel for a short prayer-meeting. We then proceeded to the examination hall, and prepared for the distribution.

‘After waiting some time one of the great doors was opened, and the first batch of students came slowly out. About the same time the outer gates were opened, and friends and attendants of the students came pouring in. Somehow each friend and each attendant wanted to meet his student at the very door of the hall, and the effect can be imagined. The students, wearied with thirty-six hours’ continuous strain, and carrying their own belongings, as no servants were allowed inside, had to force their way out through a struggling mob; and some of them seemed ready to drop in the effort. Yet amidst all the confusion, our distributors—with whom stood at first one foreigner, and more as the day went on—held their position at the door of the hall, and managed to get a packet of books into the hand or into the basket of

each student as he passed. The books were received most graciously, and if one student happened to be missed, he would turn and hold out his hand for the packet of books. After a while the door was closed, and for a time no student was allowed to leave the hall. About 2 p.m. the door was opened again, and another batch of students came out, and each received his packet of books. Then came another time of waiting, and the door was closed. At four o'clock the door was opened for the last time, and was to remain open until all the students had come out. By this time the confusion outside had increased considerably; and it was as much as the distributors could do to keep near the door and see that every student received his packet. After some time of steady work, darkness began to fall on the scene; and as we did not wish either to cause unnecessary trouble to the officials, or risk the perfect success of a glorious day, we willingly retired about seven o'clock, carrying back with us about a thousand packets of books. We had distributed nearly seven thousand packets.

So ended the first distribution of Christian literature in Chang Sha ; and when we remember that these books will be carried into every town in Hunan, and to far distant places on the borders of Kuang Tung, Kuang Si and Kuei Chou, and to the land of the aboriginal tribes, and to scores of places where a foreigner has never even been seen, we cannot but realize the splendour of this opportunity of sowing, and the wideness and grandeur of the field.'

After spending two Sundays in Chang Sha, Mr. Watson, in company with Mr. Cooper, visited other parts of the province, some of which were entirely new ground as far as out-stations were concerned. Mr. Watson records these journeys as follows : ' Early on Monday morning, September 15, we left Chang Sha, crossed the river and then passed through a very considerable town, which stretches from the western bank of the river, and then onward through a rather uninteresting country towards the west. Just after sunset we came to a village inn and stayed for the night. So far as we



could tell we were the first foreigners who had travelled this road, yet we found the people civil and inclined to be friendly, both on the roads and in the towns. Next morning we were off early and walked three or four miles before breakfast. This was the pleasantest part of the day, for after breakfast it became fearfully hot. We struggled on, but were almost worn out by the great heat; and were glad to find about eleven o'clock that we were getting near to the city of Ning Shiang. Groups of soldiers came out to meet us and escort us into the city, which we entered about noon. As we passed through the suburb and over the bridge, the crowd began to gather and the people bought books freely; but when we entered the city proper we had to force our way through a seething mass of humanity which filled all the street, and we sold books almost as fast as we could offer them. We had only a limited stock of books in our hands, and to attempt to enter the town to take the rest and the meal we wanted, or to get out more books, seemed like drawing some poor innkeeper

into trouble, and perhaps causing the destruction of his property. So we resolved to go to the yamen of the county mandarin and rest there. The official received us very graciously, gave us tea and slight refreshment, and allowed us to unpack and arrange our books in his guest-hall, sitting there himself all the time, and of course receiving a selection of our literature, which he accepted with seeming pleasure. After resting for some time we left the yamen and went back along the street by which we had come, and sold all the books we could carry. We returned to the yamen for more books, and with these we proceeded along the street in the opposite direction, and coming to the end of the houses, were once more on the road to Yi Yang. About sunset we found a place at which to have our long-delayed meal, and here we hired two sedan-chairs. We proceeded in comfort a few miles farther, and then stopped for the night in a fairly large town. Next morning we were off again early. We had our meals at busy places and sold books during the day, and

at night we reached the city of Yi Yang. A military official on horseback came to meet us outside the city, and with his help we secured rooms in a very good inn. Next morning we started off to sell books on the streets. We were surrounded by soldiers, and had two officers on horseback after us. We took a large quantity of books with us, but about noon they were all gone. Returning to the inn for more we continued to sell until night, when we prepared to depart. We went on a boat soon after dark, and sailing down the river during the night, were in the Shiang River before noon next day, and about three o'clock we landed at Chang Sha.

'On Monday, September 22, we were again on the road, this time travelling towards Wuchang. We reached Liuyang on the Tuesday night. Here we have now a nice chapel on the main street of the city, just outside the East Gate. There has been a little excitement here on account of the discovery of a plot to surprise and rob the city, and to destroy our chapel; and our preacher

had been the guest of the mandarin during the troubles. He returned on the day we arrived, and in spite of all, a good congregation gathered that night for evening prayers. We spent the next day visiting the mandarin and selling books on the streets. On Thursday morning we left Liuyang, and on Friday night we reached Ping Chiang, having walked sixty miles in two days. We were able to stay at our own chapel, as here, too, we have secured premises during the year. Here quite a number of respectable shop-keepers have begun to attend our services, and there is promise of a prosperous work. We spent Saturday and Sunday at Ping Chiang. I was specially impressed by the Sunday morning service. Two months before there had been no chapel and no regular service, and yet on that morning about thirty of us assembled in an orderly and earnest service. On Monday we were again on our journey and early on Friday we reached Chung Yang. Leaving by boat on the following Tuesday morning we reached Wuchang on Friday night; and so ended an eventful

and important journey extending over five weeks.'

Mr. Watson was so impressed by the prospects of successful work seen on this journey that on his arrival in Wuchang he at once consulted the Hunan Committee of the Synod, and it was decided to occupy the town of Yi Yang at once. This, however, was not to be the limit of the advance movement. Mr. Watson had always advocated a scheme for the evangelization of towns in the south of the province, in the hope that sooner or later a chain of stations would be formed connecting our work with that of our own mission in the Canton province. It was therefore decided to occupy the town of Pao Ching, a prefectural city some two hundred miles south-west of Chang Sha, and accordingly Mr. Cooper left Wuchang for that city with the intention of renting premises for the preaching of the gospel.

A few extracts from the diary of Mr. Cooper will not be out of place here, giving a vivid picture of a missionary journey under new conditions such as then prevailed in

Hunan. Mr. Cooper writes under the date Wednesday, November 12, 1902: 'Here I am on board a Chinese junk, some 500 miles south of Hankow, en route for Pao Ching Fu, where I hope to rent premises for starting mission work. I have been accompanied by a gunboat all the way from Chang Sha, and a few miles back another met me, so now I am favoured with two of these protectors. Of course I have not asked for their presence, but the officials have sent them in case of trouble. This is quite a new experience for me, as I never had a gunboat to wait on me before. There are about twelve men and one cannon on each boat. The sailors have gunpowder, but no shot. "Of what good is the cannon then?" I ask. "Oh it is just for show, but we have plenty of knives and spears," is the reply. Fancy a gunboat possessing powder, but no shot, and relying upon spears and long knives for attack. A round of three firings takes place each morning as we start, and each evening when we anchor, but these volleys are fired from a rocket, and not from the cannon—it might burst.

*November 14.*—I am now in a small wayside inn. My road escort consists of about twenty-four soldiers. In front in single file march five musketeers, then four soldiers with evil-looking prongs, then four with big broadswords over five feet long, all these weapons being carried unsheathed and shoulder high. Next come four or five infantry with smaller swords sheathed, then I come, and two centurions, and followers and baggage coolies bring up the rear. It is a ferocious-looking array. I have not asked for this escort, it has been provided by the officials, as I am going into a lawless region and they seem apprehensive of trouble. I shall spend four days marching with this cohort. There are twelve of them sleeping in this room, so I am getting enough of the military of China just now. I have had a splendid talk with my boy this evening; he seems to have grasped much Christian truth I am thankful. The Lord save him! He says he trusts in Jesus. Glory to God!

*November 15.*—We have marched over twenty miles since morning. The day has

been cold with wind and rain, the country is not very prosperous and the people look but poorly nourished. I learn that there are more soldiers awaiting us a mile from here, so that I shall be compelled to travel to-morrow, Sunday, as I cannot keep some sixty or seventy men idling all day in this little place. There is a large open-air theatre only three miles away, and the soldiers might go there and make a disturbance ; moreover, the theatre folk might come in crowds if they heard that a foreigner was staying here, so it is best to push on. The soldiers are nervous, I can see, and could not be depended upon in case of trouble, though they make a brave show as they march past the open-mouthed peasants.

*November 20.*—We reached our destination, Pao Ching, on Monday afternoon. I was shown the inn where my native preachers, whom I had sent forward to reconnoitre, awaited my arrival. The highest official and others also came to pay their respects. I was busy for some time receiving guests. On Tuesday I went to see the county official,



and had a long conversation with him. Later, at his request, I saw some sick soldiers and other patients, and prescribed for them. A man who had visited our Chang Sha dispensary, hearing that I was in the town, had made this suggestion to the official. Last evening I dined at the chief official's residence, where I met two of the highest military officials. The meal lasted several hours and passed off most agreeably. It was a purely native affair, and I was surprised to have poured out for me a cup of foreign wine. The guests were surprised when I politely declined it; my host seemed a little sorry. He had evidently thought to do me honour by providing this foreign wine. We chatted about many things. They seemed greatly interested in the talk on wireless telegraphy and submarine boats, but there was almost a painful silence when anything about Christianity was mentioned.

‘*November 26.*—Chang Sha! At home again! How glad I am to be free from the soldiers, and away from staring, inquisitive folk, and back once more amongst those who

love me and understand me. They are Chinese, it is true, but Christian Chinese, and oh, what a difference that makes! I arrived back in time for breakfast, and then we had morning prayers, reading and exposition, hymn and prayer. My soul was filled with gratitude and love to the God who gives such blessing in heathen Central China.'

Mr. Cooper succeeded in renting a suitable house for residential purposes in Pao Ching, but was not able to get a place where preaching might be carried on. It was wise, however, to move slowly. The people there had a reputation for lawlessness, and only recently an incipient rebellion had been crushed. The possession of the house was a first step towards the occupation of the city as a mission centre, and by-and-by the rest was bound to follow. This extension of the work in Hunan meant adding to the foreign staff of missionaries, for it was not possible for Mr. Cooper to superintend all the stations. This question had forced itself on the mind of Mr. Watson, and he felt it his duty to resign the Chairmanship of the Wuchang



CHINESE WORKMEN DIGGING FOUNDATIONS OF NEW MISSION-HOUSE AT CHIEN CHOU.



District in order to carry on the mission in Chang Sha and leave Mr. Cooper free to travel to the south of the province and take up his abode at Pao Ching. This decision was accepted by the Missionary Committee in England, and so, at the Synod of 1903, Mr. Watson was appointed to Chang Sha, whilst Mr. Cooper was given a valuable colleague in the person of the Rev. W. W. Gibson to share his quarters at Pao Ching.

## CHAPTER VIII

### JOINING HANDS ACROSS CHINA

ON January 20, 1903, Mr. and Mrs. Watson, with Mr. Cooper, left Wuchang by native sailing-boat for Chang Sha, Mr. Gibson taking a different route. For a few days the travellers on the boat had fine weather, but unfortunately a fierce blizzard set in and they suffered considerably from the intense cold. They eventually arrived at their destination on February 1, after a trying journey of about twelve days. As the Chinese New Year was approaching it was impossible for Messrs. Cooper and Gibson to proceed at once to their station, so they stayed in Chang Sha until a more favourable time. By the middle of March they were ready to start, and the two accompanied Mr. Watson on a visit to one or two of the stations in the Chang Sha Circuit en route. Their first

stopping-place was Shiang Ying, a town in which premises had recently been rented by the Rev. Lo Yu Shan. There they stayed over the Sunday, and then went on to Yi Yang, arriving on the following Wednesday. During the remainder of that week it rained incessantly, and nothing could be done except gather the few inquirers in the evenings for family worship. On Monday, however, the weather was more favourable, and Messrs. Cooper and Gibson hired a boat to take them up the river as far as their station, whilst Mr. Watson returned to Chang Sha.

The first visit of Mr. Cooper to Pao Ching had been made partly by a boat journey and partly by a walk overland occupying some four or five days. On this occasion, having luggage, he and his comrade decided to proceed to their station via the Tzu River, an important stream that empties itself into the Shiang a few miles below Chang Sha. The city of Yi Yang is situated on this river, and the travellers embarking there had before them a journey of some two hundred and seventy miles. On an ordinary stream

in China this would not be considered much, but the Tzu River is dangerous to navigators owing to the presence of numerous rapids, and a journey up stream anything but desirable. However, our travellers started, and after several exciting experiences reached their destination a fortnight later. A few extracts from Mr. Gibson's diary will show the nature of the journey.

'*Sunday, April 5.*— In the afternoon Cooper and I took a long walk along the rocky towing-path. While we were enjoying the rest and absence of even our soldier guards, a down-going coal-boat swung broadside on to the rapid stream, and in a few minutes had crashed upon some rocks and was a complete wreck. As soon as the crew could save themselves by clinging to the rocks, Cooper shouted that we would bring help, and we started off to the village where our boat was anchored as hard as we could. But as we approached, several boats were shooting out from the creek, the news of the wreck having reached them from a boat which had passed at the time. Some boat-



men were already picking up wreckage as it floated by, but others quickly made their way to the shipwrecked, and saved what had been snatched from the sinking boat. This rapid is the scene of many wrecks. A tea-boat with a crew of thirty hands went down some time ago, and only six men were saved.

'*Monday, April 13.*—A day of dangerous rapids. Had the water been higher, we could not have ascended some of them. The water thunders down between the mountains. At places the descent is so great it resembles a water-slide. Boats are sometimes delayed here for days, waiting for the water to go down. At the last rapid we employed about a dozen extra haulers. Were met to-night by an official and soldiers at our stopping-place, sixty *li* from Pao Ching.'

On Wednesday, April 15, the travellers reached their destination, and received a hearty welcome from the native brethren already installed there. But they did not long remain in the city. Wishing to ascertain the best route to be followed in order to

bring the work of the Canton District into touch with ours, they had planned a journey to the extreme south of the province, intending to cross the border into Kuang Tung and visit the brethren in Canton. Accordingly, some five or six days after their arrival in Pao Ching, they were once more enduring the discomforts of travel in China. Their first objective was the prefectural city of Yung Chou, eighty odd miles S.E. of Pao Ching. After four days' hard walking they arrived at the city. They found it a pleasant town, situated on the banks of the Shiang River, and, therefore, in direct water communication with Chang Sha and Hankow. They also discovered that the main route between the south-western provinces of Kuang Si and Yunnan and the north lay through this city. Two mission stations had already been established, but Mr. Cooper considered that the city was large enough to allow of the presence of several missions.

From Yung Chou a tramp of six days brought the travellers to Kuei Lin, the capital of the Kuang Si province. This city

is situated on the Kuei or Cassia River which joins the great Western River near Wuchow, thus making water communication with that city and also the cities on the sea-board. Mr. Cooper found the place already occupied by missionaries, but he considered it such an important centre that other Churches ought also to open work there. At Kuei Lin the travellers embarked on a native boat, and after a sail of two hundred miles arrived at Wuchow, where they received a hearty welcome from Dr. and Mrs. Macdonald. From Wuchow the journey to Canton was made by steamer. The travellers stayed four or five days in this latter city talking over projects of extension and union, and learning all they could of the position of the different missions at work in the province, after which they retraced their steps to Hunan, journeying by a different route. They passed through Shui Kuan, and were delighted with the prospects of the North River work. Reaching Lo Chang, they crossed the border, and after travelling through mountainous country, reached Chen

Chou. From Chen Chou they went to Heng Chou, and finally landed at Chang Sha on June 2, after a journey of nearly three months.

- Whilst these brethren had been journeying, the work at Chang Sha and in the neighbouring cities had prospered, and Easter Day of that year became a red-letter day in the history of the Hunan Mission, for three men, the first-fruits of the new work, were baptized in the Chang Sha chapel by the Rev. Lo Yu Shan. Two of these men have already been referred to in connexion with the churches of Liu Yang and Ping Chiang, the third was a native of Hanyang in Hupeh, who was engaged in trade in Chang Sha. For more than a year he had been a constant attendant at the services, and had shown by a Christian example his sincerity and earnestness, and so on this day the three were received into the Church of Jesus Christ. A pathetic interest attaches itself to this event because it was the first and last time that the Rev. Lo Yu Shan administered this sacrament to his fellow countrymen. Almost



MRS. SCHOLLES AND THE WOMEN MEMBERS AND INQUIRERS AT CHEN CHOU.



immediately afterwards he suffered a serious breakdown in his health, and had to go to the hospital at Hankow. He stayed there a month and then returned to Chang Sha, but was unable to do any more work. It was thought that a long rest at the Kuling Sanatorium might restore him, and he was sent there, but his work was already done. He lingered for two more months, and then departed to be with Christ on August 30, 1903.

During the summer of that year an event took place in Chang Sha which marked the wonderful progress of mission work in that province. This was the holding of a conference of Hunan missionaries. Of thirteen Protestant societies then at work in the province, representatives of ten of them met in the Wesleyan chapel in Chang Sha. In all thirty-two missionaries gathered together to discuss the best methods of carrying on their work and to define a policy of extension that would prevent overlapping and the neglect of certain portions of territory. The Rev. W. H. Watson was unanimously elected

to the chair of the conference. Amongst the resolutions that were adopted the following were noteworthy. 'The members of the conference pledge themselves to do all in their power to further the outward expression of the real unity that exists among the Churches represented here. We advise that the Chinese terms for names held in common be as far as possible unified, and that matters in which we differ be emphasized as little as possible.' 'This conference of missionaries at present working in Hunan wishes to record its opinion that the Church of Christ in China should seek in every way to avoid all intermeddling in Chinese litigation of any kind whatsoever.' During the conference an incident occurred which filled the hearts of all with gladness. The Yale University Mission at that time had decided to carry on special educational work in China, and had sent a representative in the person of one of its alumni, the Rev. L. L. Thurston, to make arrangements. Dr. Keller, of the China Inland Mission, Chang Sha, himself a graduate of Yale, was asked to find out



whether the members of the conference would favour the selection of Chang Sha as a suitable centre for the establishment of this work. Dr. Keller accordingly approached the conference on the subject, and the following resolution was carried: 'The conference extends a cordial invitation to the Yale University Mission to establish an educational centre in Chang Sha. It recommends the societies working in Hunan to entrust the higher education in sciences, arts, and medicine to this mission, and also to work so far as possible on lines that will conform to the plan of higher education that will be adopted by the Yale Mission. The conference heartily welcomes the prospect of having university extension and special work for *literati* carried on in Hunan.' This resolution was forwarded to the Yale Mission, and a few months later a cable came saying that the invitation was accepted, and that work would begin at once.

The conference was a remarkable object-lesson of what God had wrought in a few short years in Hunan. It was a wonderful

experience that such a number of foreigners could meet peacefully in the once hostile city of Chang Sha, more especially as the great yearly heathen fête was being held at that time. Only three years before, a Roman Catholic bishop and a priest had been murdered in Heng Chou, and all other foreigners had had to flee for protection. Only two years before, the Chen Chou tragedy had taken place. No wonder the members were full of joy and praise as they exclaimed, 'What hath God wrought!'

The travels of Messrs. Cooper and Gibson in South Hunan had revealed possibilities of extension of mission work, and so the Hunan Committee of the Wuchang Synod was once more approached with a request to go farther afield and occupy one or more of the towns visited. After much prayer and deliberation permission was given to rent premises in Yung Chou and Chen Chou. Accordingly Mr. Cooper and his colleague, having attended the conference at Chang Sha, returned to their station at Pao Ching. Here Mr. Gibson decided to carry on the work

alone, and Mr. Cooper went off to the two above-mentioned cities with the intention of renting suitable premises for the preaching of the gospel. The journey must have been an exceedingly uncomfortable one, for it was during the height of summer, and Mr. Cooper's experiences at Chen Chou were certainly not of the most agreeable kind. A few extracts from one of his letters will reveal this.

*'Saturday, July 18.*—My native helpers and I arrived at Chen Chou, accompanied by soldiers, on Thursday afternoon. Mr. Li had found us a nice place to stay at; we have a cool room for receiving guests and holding our meetings, and there are two lofts where we can sleep. My native helpers have one and I occupy the other. Yesterday I saw a shop which I think will make a good preaching-place, and we are trying to rent it. One of the officials very kindly assisted. He guaranteed our good name and respectability. We are to get an answer in a day or two. I do hope we may get this shop, it will just suit us as a preaching-centre. We have

prayed much about this place, and feel sure the Lord has some suitable site, which will eventually come to our hand.

‘*Monday, July 20, 9 p.m.*—The day has been hot and very interesting—I think about the most interesting day I have spent in China. Early this morning the military official, a colonel, called and gave me two anonymous placards in Chinese to read. They contained much abusive matter, and called upon the people of the surrounding counties to gather together and unitedly plead before the head civil official for a relaxation of the heavy taxes. The date appointed for the demonstration was to-day. After reading these inflammatory placards, the colonel proceeded to explain the causes that led up to their being issued. It appears this civil official required money for the establishment of country schools, and so put a tax on all the produce of the country.

‘The colonel had scarcely finished his explanations when a soldier hurriedly entered with a whispered message, and almost without saying another word he was out through

the door and I was alone. I saw some soldiers run quickly to a side door, and I followed just in time to see the head of the mob pass on its way to the county official's residence. As the mob gathered in force it grew in boldness, and pressed through the big doors of the residence and demanded that the official should come forth and listen to their petition. He did so, and the angry rabble, already beyond control, soon surrounded him and cut off his retreat. The rioters then proceeded to smash up the judgement-hall, and the official was only saved from imminent danger by the devotion of his underlings. They closed around him and warded off the blows and pulled away those who had grabbed his clothes, and eventually he was pushed through the door and so escaped.

‘ *Tuesday, 3.30 p.m.*—I must now take up my story from where I stopped last night. I was called away to attend to four wounded soldiers who had been carried to the barracks. After the county official had made good his flight from the mob, he issued a notice to the

effect that all the new taxes had been withdrawn. This quieted the rioters for awhile; but they soon gathered again and proceeded to the private residence of another official, and made a hostile demonstration. Unfortunately one of his sons fired on the excited populace with a quick-firing rifle and killed three men. This enraged the whole surging mass, and with a howl they were in through the doors, and destroying all they could lay hands on. The household escaped to the loft overhead, while the rioters robbed or smashed to their heart's content.

‘All sorts of rumours reached me in the inn. The colonel got very uneasy, and began making plans for my escape. A big row arose outside the inn doors, then a number of men entered the inn, and I too had to scale a ladder into the loft, and was followed by the colonel and my servant. We then drew up the ladder and waited developments. Soon word came there was no danger, and we descended again. As darkness gathered in, an inquest was held over the three rioters whose bodies were lying in

the wrecked house. During the inquest the cry of fire was raised, and in the confusion the family imprisoned in the loft made good their escape by jumping on to the roofs below. Nothing could save the doomed house. I rushed up to the loft of the inn to see the sky in an angry glow, and we then knew that the worst had really happened.

‘ Now the colonel came and besought me to go at once to his camp outside the West Gate. I slipped on a long Chinese gown and grabbed my fan, and in a few minutes was lost to view in the darkness of the quiet street. The fan was to screen my face, and add to my Chinese appearance. We reached the camp in safety, and the colonel’s pleased face showed that my presence gave him great satisfaction, as he said, “ I can protect you here. The rioters dare not attack the camp.” After an hour’s rest I was asked to see four wounded men. I did what I could for them, and they seemed grateful. Poor fellows! two of them were awfully smashed up. The wonder is they are alive. In fact, they would have been burnt to death

in the wrecked house had not their soldier comrades rushed in to carry out their dead bodies, and it was then found that both were still alive. I have seen them again to-day, and think all the four will survive their wounds.

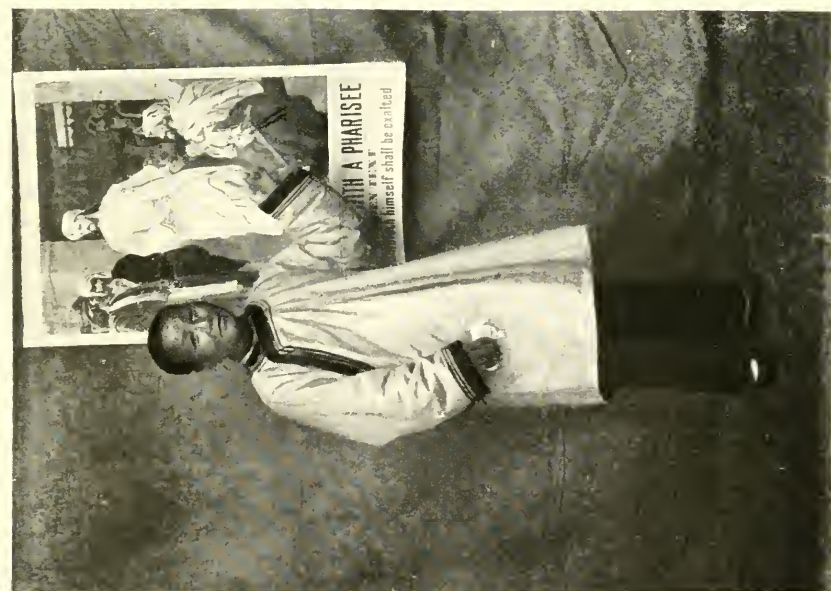
‘I was up this morning by five o’clock to find that active preparations were being made for a possible attack. We breakfasted at six, and immediately afterwards the roll and parade was called. The colonel—a real hardy old fellow—made a fighting speech, and gave his instructions for the day’s work. Fifty rounds of ammunition were given out, and the gates made ready for an instant barricade, with a cannon at each. We have waited in readiness all day, but up to the present have not been attacked, though we hear all sorts of flying rumours. The mob looted a shop belonging to the man whose house was burned last night, and about an hour ago the owner himself arrived and besought the protection of the colonel. So far all is well. I am safe and sound. My text for the day has been verified in my own



experience (Phil. iv. 7, "The *peace* of God"). I hope to leave the camp and city to-night, and shall travel to Yung Chou via Heng Chou and the Shiang River. Mr. Li will wait here till Mr. Chia arrives with his wife, and will then proceed to Yung Chou by road. We are hoping to rent a small place here to-day. I don't like leaving without having rented premises in the city.

*'Friday, July 24.*—I am now on my way to Heng Chou by boat. We left Chen Chou about eleven o'clock this morning. I left the camp on Tuesday evening, as I had ascertained the city was quiet again. It was nice to get back to my brethren in the town, and feel free from all restraint. Later in the evening I found the officials wished to put me in a small boat, and pack me off about midnight; but this I refused. I determined to sleep in the city, and see what the morrow brought. On Wednesday, by 6 a.m., the soldiers were at the doors to get me out of the city, but I sent them a message, I was staying for the present. This brought several minor officials immediately after breakfast,

who tried to frighten me, and so hasten my departure. I asked them to sit down, and told them I was not going, and that the more they urged, the more I should decline to go. They said the danger was great, another shop had been fired, &c., &c. I replied, "I have eyes and ears besides my own, and I know the city is perfectly quiet." They then tried another move, and threatened the landlord of the inn, who asked me to go to the official's residence and stay there. To this I replied, "I am determined not to go, but if you are afraid of harbouring me here, I will seek another inn." To this he would not agree, so I elected to stay where I was. We were still trying to get a house for a chapel. I meant to stay and finish the business before I took my departure. The officials had promised their assistance; but of course I could not rely on them. Unknown to them I was at work, and by noon we had rented a house, written the deed, and paid the money. They soon heard of this, and then came to offer their congratulations. They were most effusive—I was most matter-



MRS. SCHOLLES AND HER BIBLE-WOMAN AT CHEN CHOU.

My helper, Yang Ma, explains about the Great Physician, after which we sing "The Great Physician now is near."



of-fact. I had managed the business without them. "Was I now going?" No, I intended to set about taking possession of the premises; in fact, I was very busy making preparations. We soon had the carpenter in, and had arranged most things by late that night. Yesterday (Thursday) morning I paid an unknown visit to the newly rented premises. I would only allow two soldiers to accompany me, and made them take off their soldiers' jackets. We slipped through the West Gate, and approached our premises from a quiet street. I dived into the shop, peeped into each room, inspected the loft, and was out again before a small crowd of idlers had realized what was on. We then walked rapidly through one of the busier streets, and purposely passed the scene of the late murder and fire, and entered the city again from the East Gate. Not a bad word did I hear the whole time I was out. News had sped to the colonel, but he only arrived in time to find us back in our inn quietly fanning ourselves.

'Now a complete change of front took place. Instead of being urged to go I was

urged to stay. The officials were afraid I might report them to the higher powers, and so pressed me to stay. I now turned round and said that having rented and made all necessary preparations, I might leave in the morning—to-day, Friday. The country folk have returned to their homes, and the city is as quiet as though there had been no mob and murder and pillage. They are now sobered, and afraid of the consequences. I must say I sympathize with the people. Their rulers are too oppressive altogether. When the officials waited upon me and declared the badness of the people, I said, "Your people are amongst the most submissive of all peoples. Give them two good meals a day, and you may deal with them as you wish." This of course implied the officials were to blame, and they were not slow to take up the point. The last four days have been hard days, but God has been very near, and when things were at their blackest I had "peace, perfect peace." We are now rented and settled in another city, and the initial obstacles are overcome and

gone, and my heart is full of thankfulness and gladness. I shall enjoy the quiet life of this boat journey to Yung Chou. It is like a harbour of refuge after the stress of storm.'

After a journey of a few days Mr. Cooper arrived in Yung Chou, and then set about finding suitable premises to rent with a view to mission work. As he intended to reside in this city, and make it his head-quarters, the selection of suitable property was not so easy, and he was only partially successful. On August 28 he wrote: 'You will be glad to hear that we are nicely settled in a quiet street just within the first city gate. We had difficulty in renting, and had to take what we could get. We opened for evening preaching the first night of occupancy, and have opened every evening since. We get good and attentive congregations. Each day I attend to about thirty patients. A stream of sightseers is always with us, and then in the evening our nice little chapel is packed to overflowing. We preach to the heathen on Saturdays and Sundays, as well as on the other evenings of the week. There is ample

room and very urgent need for our presence in Yung Chou. I am really in love with the place and people. I have no soldier guard; not one even when I go on the street. I have only heard one word of abuse, but am continually being addressed with respectful titles. Each evening we get attentive audiences, and it is amazing how they keep up—nay, they increase. The medical work, too, has made its mark, and I have patients coming many miles. Altogether the work here is full of promise.'

Mr. Cooper, having opened Yung Chou and Chen Chou, returned overland to his lonely colleague in Pao Ching, and for a few weeks remained with him, preaching and book-selling in the streets of the city, and helping him in his removal to more commodious quarters. But the claims of a large circuit did not allow of a long stay, and soon Mr. Cooper was on his way back to Yung Chou, leaving Mr. Gibson once more to hold the fort in that great heathen town. Fortunately for him there also resided in the city a member of the China Inland Mission, but



at this time he was away on one of his long westward journeys. Mr. Gibson writes under date of October 21: 'Cooper has come and gone. While he was here we moved our quarters to the preaching-chapel. With the help of matting and whitewash, the place is moderately habitable. Morally, the district is clean compared with our old residence. We are more likely to do good work here, and to get a few to evening prayers. We hope to open the chapel twice a week in the evening, and thus get shopkeepers, ironworkers, and bargees. Each morning we spread our net for the simple country John. I am in a terrible way at the thought of my neglected exams. There is a peroration to prepare for morning chapel, a gospel address for the evening prayers in addition, and a Sunday's sermon on one's conscience. And added to this, what has come upon me daily,—the direction of workmen who can hardly understand a word of what I say. And to-day I sacked my "boy," and am teaching a raw heathen the principles of *Mrs. Beeton's Shilling Cookery*.'

After Mr. Cooper had returned to Yung Chou he once more paid a visit to Chen Chou, and his journey thither was not without danger. We give here an extract from his diary to show that pioneer work in South Hunan needed wisdom and tact as well as personal courage.

*'Friday, October 9.*—Two nights ago we put up after dark at a small town. We were no sooner in the main room of the inn, than a noisy crowd gathered and almost filled the place. One man in particular seemed bent on mischief. He would keep running about amongst the crowd, declaring his views upon foreign affairs in general and mine in particular. Not content with this, he went out and brought in another fellow of the baser sort, who deliberately insulted me. I saw the dangerous look in the crowd, and so took no notice of the insult. I addressed him politely, called him "elder brother," and so managed to get the crowd on my side for a time. But it was not for long. He soon began again, and I was obliged to ask some one to call one of the gentry whose duty it is

to keep the peace. I was told that there were no such men in the town. I next asked for some of the respectable shopkeepers, but was told that they did not know anything of official affairs. Things began to look ugly. The mob rushed out of the inn, in preparation for a general assault. Then the row began in earnest. They swore, and kicked, and hooted ; they rushed at the inn and pelted it with stones. Some shouted out for me to be killed. I put out my large foreign lamp, and withdrew to the back to await developments. Providentially, the shopkeepers were now aroused, and came in a body to the inn, with the result that the rioters fled and left me in comparative peace. I felt no real alarm, as I knew the darkness would help me to escape, and I was provided with my lantern and matches.'

The South Hunan Mission was now established. Premises were taken in three large towns, and in two of them foreign missionaries were stationed. The work was spread over a wide area, and considerable time was taken up in travelling from one

place to another; but strategic positions were occupied, and it only remained for the work to develop and then join hands with our brethren of the Canton District across the border. The need of men was great, but it was felt that the Methodist Church at home would not let such opportunities pass without doing its best to strengthen and consolidate a work that had upon it the blessing of God.

## CHAPTER IX

### ENLARGING THE BORDERS

By the end of the year 1903 the claims of the now opened province of Hunan began to be recognized by the Methodist Church at home. Those who had watched the progress of events were impressed by the possibilities for work in this new sphere, and, accordingly, the attention of the Church was directed towards the enlargement of our borders in Central China. The needs of the new territory were discussed in the Missionary Committee, with the result that two extra men were sent out. One of these, the Rev. Hardy Jowett, had been on the field before as a lay worker, and having a thorough knowledge of the language, was competent to take charge of any mission station. The Synod of 1904, which welcomed Mr. Jowett and his fellow traveller, the Rev. W. H.

Pillow, also decided that Ping Chiang should be separated from the Chang Sha Circuit, and made the head of a new circuit with Mr. Jowett as superintendent, whilst Mr. Pillow was sent to Yung Chou to live with Mr. Cooper. Pao Ching was also made the head of a separate circuit with Mr. Gibson in charge. From this time onward steady work has gone on in the various circuits, and it only remains now to sketch briefly an outline of the development of each branch of work, and to notice the salient features of the efforts put forth.

Turning our attention first to Chang Sha, we find that about this time that city was opened as a Treaty Port, and freer intercourse with the outside world made possible. The British Treaty of 1902 had stipulated for the opening of Chang Sha to foreign trade, but nothing had come of it, and it was only after the Japanese Treaty of 1903 was signed that the city took its present status, when a Commissioner of Customs was installed and a Consulate established.

This alteration in circumstances made

somewhat for the progress of the gospel in the capital, and our services were well attended by men whose prejudices against foreigners were to some extent overcome. In order to meet the needs of the increasing foreign community an English service was commenced, which proved a great blessing. Not only did many of the Europeans attend, but several of the Chinese employed in the Customs and Government offices put in their appearance.

During the few years that have elapsed since the opening of Chang Sha, the Chinese Church has grown, though perhaps only slowly in comparison with some of the other churches in the district. It has, however, made its influence felt in the city, and there is a prospect of yet greater things. One instance of how its influence has been recognized in the yamen of the Governor of the province is worth recording. Some years ago there was living in a village near Taye in Hupeh, a lad named Tsao. Hearing the gospel preached one day in the Taye chapel he was brought under its spell and determined to follow the

Truth. He was possessed of considerable courage as well as exceptional ability, both of which were manifested in his refusal to take part in idolatrous practices and his defence of his new faith. In due course he was successful in gaining the first degree in the competitive examinations in his native county town. As a graduate he was able to gain admission to the foremost college of the two provinces of Hupeh and Hunan. There he not only distinguished himself by his talents, but became imbued with the spirit of the new age in China and deeply infected with seditious sentiments. He began to feel keenly the helplessness of his country in face of the new conditions, and was not slow to express his opinions on the subject. He specially desired to go to America in order to study, but his wishes were not gratified, so he visited the nearer country of Japan, and returned soon after in foreign dress, having parted with his queue. He obtained good posts in three of the government schools in Chang Sha, having come under the notice of H.E. Tuan Fang, then Governor of Hunan, and now Viceroy



of the Liang Chiang. In this city he bore fearless witness for Christ, constantly attending the Sunday services of our church, and at times inducing his fellow workers to accompany him. He was baptized, and then bore additional witness by constantly preaching in the chapel to the heathen and pointing them to the True God. In spite of his profession of Christianity, he still had the goodwill of the high officials, who were impressed by his earnestness and also by his abilities; and not long after he was sent by the governor to Japan, to study Comparative Religion in the Methodist Episcopal College at Tokio. Since then Mr. Tsao has visited England, and it is to be hoped that his future career will be one of usefulness to the Church of Christ and also to his country.

We have already seen that Ping Chiang was taken from the Chang Sha Circuit and made the centre of a new circuit. This branch of the Church has wonderfully developed, and now contains the largest number of members of any of the Hunan Circuits. At first, as we have seen, there was considerable trouble, but

this was soon checked, and the people of the town quickly recognized the value of the church and its teaching in their midst. The feeling of friendliness grew until it culminated in the presentation of a complimentary tablet to the church, given by the magistrate and all the leading gentry and heads of the city wards. During the presentation the magistrate told Mr. Jowett that in the course of his experience as an official, he had never met with such a spontaneous and hearty expression of appreciation on the part of residents of a city as this tablet manifested. The spiritual success of this work, however, is not confined to Ping Chiang city. The town of Liuyang, although at first in the Chang Sha Circuit, was in the year 1906 reckoned as belonging to the Ping Chiang Circuit, and the number of members there went to swell the total of the membership of Ping Chiang. Many interesting cases of conversion have taken place in connexion with these churches, and those who had been won for Christ have manifested great zeal and earnestness in the good cause. At Ping Chiang one evening a man strayed into the

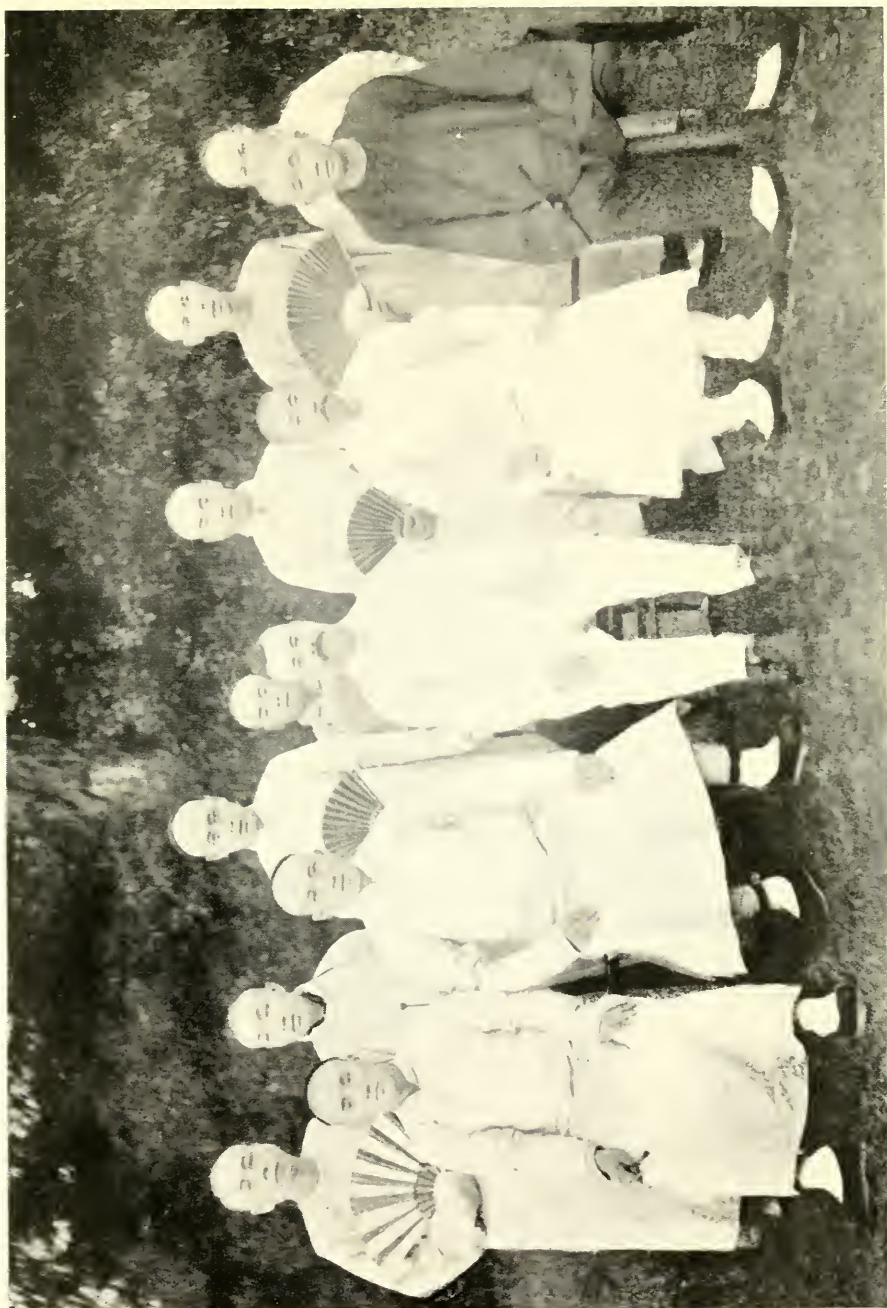
chapel which was open for the preaching to heathen. After listening for a few minutes he got up and left the place in a towering rage, chiefly on account of the preacher having dealt faithfully with certain prevalent vices. Some days later the man turned up again, and after a week or two of irregular attendance, as the result of skilful angling on the part of the native preacher, he was at last brought to land. From that time onward he has attended prayers and services without intermission, and has become one of the most earnest inquirers. He has given proof of his conversion by a consistent walk, and has manifested his earnestness by persuading his elder brother and some other relatives to join him in worship. It is quite a common thing for him to bring half a dozen other people with him to the chapel on Sundays.

Not only did the Chang Sha Circuit lose Ping Chiang and Liuyang, but it also had to give up Yi Yang. From the very first a prosperous work had gone on in that town, and it was felt that the church needed better oversight than could be given it from Chang

Sha. So Yi Yang became the head of a separate circuit, and at the present time the membership there is double that of Chang Sha. The church is in a most healthy condition, and the gracious influence of the Holy Spirit is being wonderfully manifest in their midst.

In South Hunan the work has been prosecuted with vigour, but numerically the successes have not been so great. There is a healthy church at Pao Ching, and Mr. Gibson has done his best to evangelize the surrounding regions, but work of that description needs more than one man to carry it on.

At Yung Chou and Chen Chou, now two separate circuits, the Churches are not quite so vigorous, but the signs are encouraging. In Yung Chou the work has developed along several lines, the missionaries there using all methods possible in order to interest and influence the people. At Chen Chou Mr. Scholes has made himself well known by his thorough visitation of the villages and hamlets surrounding the town.



REV. B. F. SCHOLES AND THE INFANT CHURCH AT CHEN CHOU.



The membership of the Hunan Churches in 1907 was as follows :

	Societies.	Members.	On Trial.	Attendants, about.
CHANG SHA	3	25	7	70
YI YANG	1	50	40	130
PING CHIANG	4	93	51	200
PAO CHING	2	15	16	120
YUNG CHOU	2	17	3	120
CHEN CHOU	1	8	5	50

TOTAL : 13 Societies ; 208 Members ; 122 On Trial ;  
Attendants, about 690.

Up to the present reference has been made chiefly to the ordinary evangelistic work in the different towns, the preaching of the Word, and the establishment of churches. We must not forget, however, the special methods adopted in order to give the Hunanese the gospel, and to break down the barriers of ignorance and superstition. At all the central stations day schools for boys have been opened and carried on with varying success. In some places day schools for girls have also been established. Not content with day schools, Mr. and Mrs. Cooper have opened in Yung Chou a boarding school for boys and one for girls, and

the results of the work are eminently satisfactory.

Medical work has been carried on in several stations, and this method of manifesting the love of Christ to the Hunanese has resulted in increased attendance at the services and a desire to know more about the religion that seeks the welfare of the pain-stricken. At first small dispensaries were opened and medicine given to those who came. At Pao Ching Mr. Gibson opened an opium refuge, and by his constant oversight has been enabled to help numbers of opium slaves to free themselves from the bonds of the terrible vice. Now in Yung Chou and Pao Ching we have hospitals under the care of well-qualified physicians.

Since the appointment of the Rev. H. Jowett to Ping Chiang the foreign staff has been increased by the addition of about ten workers. At the close of 1904 two young missionaries—the Rev. Vincent Johnson and J. Webster—were sent out and appointed to Ping Chiang and Chang Sha respectively. In 1906 the Rev. and Mrs. E. F. P. Scholes



returned from their furlough, and, instead of resuming their work in Hupeh, took charge of the newly-opened station at Chen Chou. During that year Dr. and Mrs. Pell, who in former years had worked in Hupeh, went to Pao Ching, and there established the hospital already mentioned. In 1907 the Rev. J. A. Alexander and Dr. G. Hadden, two young missionaries, arrived—Dr. Hadden going to Yung Chou to establish the hospital there. Later in the year the Rev. G. G. Warren returned from his furlough in England, and went to Chang Sha to assume his duties as Chairman of the newly-formed Hunan District. The Women's Auxiliary also appointed Miss Denham their worker at Yung Chou.

When in 1903 the Rev. W. H. Watson resigned the position of Chairman of the Wuchang District in order to take up work in Chang Sha, it was merely to occupy one more station in connexion with the mission. Even when Messrs. Cooper and Gibson occupied the southern cities of Hunan there was no thought of forming a new district,

but every one recognized the difficulty of superintending work in places so far away from the centre. As the Hunan churches developed, however, it became more and more patent that a new district must be formed so that missionary effort might be more effective and that the Society's funds might be economized. Accordingly the Central China Mission was divided into two sections, the Hupeh section and the Hunan section, each having its separate Finance and Stationing Committees, but holding one joint Synod. In the year 1907 Hunan was made a separate district, with the Rev. G. G. Warren as Chairman.

The rapid development of the Hunan work, and the establishment of a separate field for mission enterprise, have necessarily entailed considerable expenditure of funds subscribed in the home lands, but we must not lose sight of the fact that the native Church of Central China has nobly done its part. The Chinese Missionary Society, founded during Mr. Chang Yi Chih's advocacy of the claims of Hunan, has continually sent money into the

province for the support of native missionaries, during the years 1905-6 no less than five preachers being dependent on its funds. Since the division of the districts, however, the whole of the balance of this society's funds has been handed over to Hunan, and all future subscriptions given in Hupeh will be devoted to mission work in Hupeh province, the Hunan Churches now being in a position to carry on their own evangelistic enterprises.

The establishment of work in Hunan has necessarily meant the purchasing of property, and this has not been done without considerable difficulty. Most of the preaching-chapels at present are native buildings, but we have been able to buy plots of land in the chief centres on which foreign houses are being or will be erected. The first site to be bought was in Pao Ching, where after considerable difficulty Mr. Gibson succeeded in securing a good piece of ground for the establishment of a mission station. Mr. Cooper in Yung Chou spent three weary years in endeavouring to secure a suitable plot, and eventually he was successful, though

only after several severe disappointments. On one occasion the price was fixed and all was settled except the marking out of the boundaries. During the execution of this important piece of work the negotiations fell through, the owners refusing to sell. A pleasing incident, however, closed the final successful arrangements in the purchasing of property. When the title-deeds had been officially sealed in the yamen, they were returned to Mr. Cooper with a kind message from the chief county official, saying that he had foregone his share of the deed duties in token of his friendship and appreciation of the efforts made for the welfare of the town.

At Chang Sha, after much deliberation a suitable plot of ground was bought to which the various mission agencies will shortly be transferred. There is still great need of suitable property in several of the stations, especially at Chen Chou, where Mr. and Mrs. Scholes are cheerfully enduring the discomforts of native buildings and surroundings.

It must not be supposed that the work of

the last few years has been carried on without difficulty and danger. True the old anti-foreign spirit of hatred has not been so clearly manifested. The changing conditions of life in Hunan to a certain extent account for this ; but the evil passions of men are still easily aroused, and ignorance and superstition have not lost their power. At times the circumstances in which the people have been placed, owing to famine and flood, have caused ill-feeling towards all strangers, and mission work has been in danger of extinction. Still more real has been the danger coming from the evil actions of so-called church members, men who have used the presence of the churches in their own particular districts as a means to injure and rob their fellow countrymen. There have also been dangers owing to trades and occupations being destroyed by the onward march of Western civilization, lucrative posts having become of little value to their holders, and positions of trust becoming no longer necessary. In spite of these things, however, the Church of Christ has prospered, and we look forward to the day when Hunan

shall be in the front rank as a militant force against all evil, warring a warfare for the King of kings, and taking the lead in the onward march of a great Chinese Christian nation toward the goal of its hopes and aspirations in Christ Jesus our Lord.

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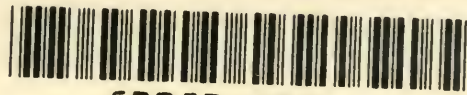
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